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BRATTLE STREET CHURCH.

No. 26 Vol. XXIII.

Religious.

Ma. Willis,—I have lately taken up Dr. olman's Sermons on the parable of the ten egins, entitled "A Serious Call and admonis, entitled "Serious Call and admoni-jornate full digence in preparing ath and judgment." These sermons were hed in Brattle street church, and publish-ret than a hundred years ago. The sco-dition was printed forty years after the der the eye of the venerable author. lication of his last edition is so serious dication of his last edition is so serious, mate and appropriate, I have been in-to copy it, that it may be seen with what , in days gone by, ministered at Honored and Beloved Church and Congre-

of our Lord Jesus, meeting in Brattle

ed. Boston.

ow present to you anew some of the First
so fray Studies and Labors for the Souls of
Fathers deceased; which They even rel me to publish for their own and your me to publish for their own and your hald Advantage; and it has pleased God so own and bless the very serious practical wases, that many have been long calling new Impression of them, for the Use of Camilies and the Generation rising after ussire humbly to thank God for this Access which these and other my noor large which these and other my noor large. which these and other my poor lave found among you, the forly years are passed over some few of us, since ishing of these Sermons; and that havined Help from God I continue to this istering to you in His Strength, with ptance of my Labours among you; which it is my continued humble God, that they may truly profit as lease; "approve themselves to enlight Minds and serious Heads; reach the conee of the Secure and carnel, and have an ang luftuence on the Life and Walk of the pious and godly; that the Word may not be received with Joy, transiently touching

he received with Joy, transiently touching Affections for the present, but may take, and endure, and bring forth Fruit, very rich and fruitful Parable it is, and an endury Subject; in Death and Judgment, econd coming of Christ and the Eternal ld. Meditations on those last Things, nost important Concerns of Men, are truly I and affecting in themselves, and to my Il I have so fram'd them as to reach ears, and perswade them by the Ter-

se will not move us, what can? if the these will not more us, what can' if the use of God do not enter, 'tis because the t is stone: If flashes from the Heavens us will not make us start, 'tis as if we had yes, and they are indeed deaf whom the use of God and the Midnight ery will not at the same that shall wake the Dead and Day. God forbid that after these and a sand better Discourses daily preached sand better Discourses daily preached publish'd among us, the Foolish should one Simplicity and the Wise no more in-

's Children of a buried Congregation; to Children of a burned Congregation; to en in them (by the Will of God) a serioneern for their Souls, and mindfulness all and Elernity! to put them on an earleeming their Time, and to warn them walk on in the "Way of their Hearls ght of their Eyes, because they know that these Things God will bring them into the start of their Eyes, when they know not how soon.

and they know not how soon. Parents and Guardians therefore be pursue the Design of these Dis-admonishing those under their of the Bonds they are under by Bap-netimely Recognition whereof every Pa-and Pastor's Heart should be earnestly not resting in a tacit and virtual abidor Christian Profession, nor in a Forof Confirmation of little or no Signifiof confirmation of little or no Signin-as to the real attaining the Excellent ed End;—but as what is done of this among us from the Days of our Fathers, no and is still done expreshy solemnly and by in the Face of our Assemblies for ip; so it were greatly to be wish'd to be mely by young Papulo before they enter by by young People before they enter idly Cares and a married state. End I be seech both Parents and Chilay to Heart what is said of this matter
ist Discourse on the first verse of the
is: For this happy instituting our young
and their regular passing from their
Church-State to their Adult, would by
sing of God be of wonderful Advanthem all their Life fore, and keep com-

OLD AND NEW TESTAMENT.

SUNDAY, March 11, 1838. It was my purpose to have illustrated at this ne, the last great prophetic event recorded in e Bible—the universal saving influence of

mity-with the indications of its apending to the subject, I perceive that other developments will be necessary,

est manner to prepare the way,
of these is a more correct estimation of
since of the Old Testament, and of its
in character, doctrine, and morals, with
sion of the New. This is a subject on ngion of the New. This is a subject on a vast amount of misapprehension pre-Many regard the Old Testament as con-ga different religion from the New; im-t, earthly, obscure; adapted only to the and of the human race, and chiefly useful hand of the human race, and chiefly useful eparing the way for the Christian religion; and of the Hebryw, and not of the Christian and calculated, as some have said, to nonze our conceptions of God; to localize him tutelar divinity instead of the Omnipresent of the universe; to give prominence to his er, and throw his moral perfections into ive observity; amplifying his wrath, while fon and Mercy are hid behind the dark u of his vengeance; producing slavish fear lark superstition, instead of humble confi-e and filial love; a religion of forms instead our conceptions of God: to localize him vorship of the heart, and of actions instead nciples and affections; leaving the future cited in doubt and uncertainty; and in-

of the Jews, and to be supersence by the party, nobler morality of the Gospel.

The nothers of these representations are not processedly infidels; and yet the first generation of English deists spoke more respectfully of the Old Testament, and with less exaggerated mis-

representation.

Indeed, if such conceptions of the Old Testament are just, it would be as difficult to see its adaptation to the childhood as to the manhood of the human race, and as difficult to preceive of the himan race, and as difficult to purceive tis adaptation to prepare the way for the Christian religion, as those of a book of fables to prepare the way for authentic history—of debasing error to prepare the way for purity of heart and life. As well provide a book of directions for the hunting life as a preparation for agriculture; or the dressing of skins for clothing, and three-good stooks to set 1000 as a preparation for legged stools to set upon as a preparation for the manufactories of civilization.

It must be recollected that the Jowish polity comprehended the political, ecclesiastical, and moral laws of the nation. The first we have considered. The third, the fiscal laws of the

Old Testament, will now chain our attention as identical with those of the New.

We might infer identity of religion from the immutability of God—and the immutable relations of creames with the Creator, and with one another. And what we should anticipate,

The Old Testament and the New give us "The Old Testament and the New give us the same accounts of the being and character of God—of his nature as a Spirit, an immaterial and intelligent mind. Of his natural attributes a as Selt-existent, Omnipotent, Omniscient, Omni-present, Immaculate, and Earnal." The Old Testament is supported by the same kind of external evidence which supports the New—the evidence of miracles and prophesy. It contains the same internal evidence, because it gives the same views exactly of God and

it gives the same views exactly of God and man—of the moral laws of Jesus Christ and the gospel and its morality, and sanctions. If you believe what is revealed in the New Testament, you believe what is revealed in the Old-for "they are they," says Christ, "which testify

But besides this, Jesus Christ and the Apos but besides this, desired their discourses and writings to the Old Testament as an inspired volume, and in illustration and confirmation of what they advanced in the New. The quotations of this kind in the New Testament from the Old, and quotations as from Scripture are very numerous, and from nearly all the books of the Old Testament. The following are the books quoted from, with about the number of

Job 1. 44
Psalms 75. 46
Prov. 10. 46
Isaiah 81. 46
Jer. 11. 46
Dan. 3. 46
Hosea 6. 46

They all make about three hundred and publish'd among us, the Foolish should love Simplicity and the Wise no more into indice in Knowledge! The fast asleep remain the slumbering doze on, and the wakenot be quickned? Give Instruction to a Man and he will increase in Learning. It is a Man and he will increase in Learning. It is a Man and he will increase in Learning. It is a many the fast of the New Testament is recognized the inspired authority of the Old and New Testament infer the undoubted inspiration of the Bible. In the composition of the Old and New Testament infer the undoubted inspiration of the Bible.

taments between 40 and 50 different writers have been concerned. They were not cotemporary with each other, but lived alone through porary with each other, but have a supplied dif-a period of 3000 years or more, occupying dif-a period of 3000 years or more, occupying dif-a period of 3000 years or more, occupying different stations in society, possessing different talents, characters, and placed in different circumstances, and yet they are as uniform in all the great outlines of the divine character, and in the laws of God, and morality, and religion, as if all had been dictated by one mind and had been written in one year. But would so had been written in one year. But would so many human minds in such circumstances have made the Old and New Testaments so identical? There is no alternative but to be-lieve that it was God's mind which produced the unity. The holy men of God were inspirthe unity. The holy men of God were inspir-ed by him to reveal the same truths; and when we see that purity, and unity, and power and identity of doctrine is impressed upon the book, making it the same system, all the way down; though it the same system, all the way down; though its parts are adopted at distant intervals through a period of 3000 years, we say, "this is the finger of God." My friends, are you not satisfied with the evidence? For my own part, I am satisfied. In following this course of reasoning, we are not following after "cunningly devised fables." It is not upon

them all their Life after, and keep open and diligent reading of this book will do more to satisfy an intelligent mind than all the ex-bitions of it, however able, which its best of Discipline.

of Discipline. whom I pray God to continue long a rich point of yourselves and Children, as his to Honored Father was in the Days of his to the Honored Father was in the Days of his to the Honored Father was in the Days of his book in hand with a candid mind and an humble of the Honored Father was in the Days of his led desire to learn the truth for yourselves, and become fellow-workers with me in the efforts I have been making, the work will fall. Do this, and the book will make you wise unto salvation. Do this, and you will of yourselves perceive the truth of God beaming upon you. It will fill your minds and hearts with truth—satisfy war doubts—test by your gloubts—test by your gloubts satisfy your doubts—teach you wisdom and faith. Read this volume with prayer to God that you may learn the truth, and in the prothat you may learn the truth, and in the pro-gress of your reading all the mists of darkness will be dispelled by new and satisfying illumi-nations, and your hearts, which find no rest in the creature, will find rest in God."

Moral.

From the Listener, by Caroline Fry.
THE UNAMIABLENESS OF ILL-HUMOR.

I go into a family where there is nothing ex-ternal, to interrupt the happiness of its mem-bers, and nothing wanting that can essentially promote it; and I find every body is intent on making troubles, as if it were their misery to have none. At breakfast, peace is disturbed, and the blessing of abundance forgotten, be-cause an egg is not boiled enough; though five minutes and hot water would soon boil it more. minutes and hot water would soon boil it more. After breakfast, a walk or a ride is rendered thoroughly disagreeable, and the delights of scenery and sunshine disregarded, because no one will say whether they prefer to go up hill or down; though it is evident all will be dissatisfied who have not their choice. At noon, every body begins to fret and grumble because it is so hot; which might be excused, if grumbling would cool them. At dinner, the gentleman is out of humor, because the window is open—whereas, nothing can be more easy than persition, instead of humble confi-lial love; a religion of forms instead bip of the heart, and of actions instead s and affections; leaving the future in doubt and uncertainty; and im-new thrill to sorrow, and a deeper to the tomb; and that its morality and suited only to the circumstances

of the Jews, and to be superseded by the purer, but because she is not sitting there; the boys them say, 'Do not tease me to-day, for I am nessed at a public concert. In the latter case and the Gospel. we go as mere auditors of a tasteful performance of the confession.

The evening, in a family party of well-in-formed, accomplished and agreeable people, did they happen to be in good humor, could not pass otherwise than pleasantly. But here every thing goes wrong. Mary is vexed be-cause Sarah opens the instrument first, Sarah will not play, because Mary is vexed; and Mary will not play, for about the same reason; and so neither plays. Jane cannot do her work because Anne has lost her needle, though five hundred other needles were offered to her choice—neither can she quietly leave her work undone. When one takes up a book, another pronounces it rude, disagreeable and unsociable, to read in company; though a full half an hour has passed, since any one has opened their lips. If one laughs, the other is sure to wonder what there is to laugh at; if one complains, the other is certain there can be nothing the matter. Whatever is praised, nobody else can see the merit of; though, if it had first been censured, some one would have found it all perfection. It may be supposed, this family are remarkably ill-natured. So far from it, there is not one among them, who does not five hundred other needles were offered to he there is not one among them, who does not love the other most sincerely, or would not hurt a hair of the other's head, to serve a sel-fish interest.

I go into another family, where the hand of adversity presses hard—where unaccustomed penury has abridged the indulgences, and over-hanging evil saddened the bosoms of its in-mates. I see the father come home after a mates. I see the father come home after a day of anxious exertion for his family—and instead of being greeted with cheerfulness and smiles, to lighten his bosom of its cares, or at least to requite him for their endurance, he finds nothing but superfluous ill-humor, and useless contradictions, and teasing importunities. Why this, why that, why not the other? If he wants any thing, it is the only thing that cannot be any thing, it is the only thing that cannot be had; if he complains of any thing, it is the very thing that must be; he cannot put so much as his hat or stick down, but it is in the wrong place. His wearied mind is regaled with nothing but complaints of servants, comwith nothing but complaints of servants, com-plaints of children, complaints of every thing. If he rises to cheer the spirits with some pleas-If he rises to cheer the spirits with some pleas ant communication, his own are damped by the humor with which it is received. If anxiety has made him terrible, instead of being soothed and pacified by compliance and for-bearance, he is goaded afresh with idle bickerings and useless opposition; and this from a wife, from children, who, in the genuine affection of their hearts, would gladly, were it pos-sible, take the load from his bosom, and bear t all themselves.

I see the mistress of a house the very pattern for domestic virtue, one of the most just, humane, well-meaning persons in the world, whose whole care in life, was to do her own duty, and see that others do theirs. By a reg-ular seasoning of ill-humor, I see her succeed in making every body's husiness irksome and disagreeable. If any one comes near, they are disagreeable. If any one comes near, they are always in the way; if they keep at a distance, they are always out of the way; if they do any thing without bidding, they are too busy by half; if they wait to be bidden, they never think for themselves. If you offer her advice, she likes people to mind their own business; if nobody interferes with her, she has every thing to bear alone. The very thing she lets you see she desires of you, she refuses when you offer it, and the very thing she has done. ou offer it; and the very thing she has done to please you, she undoes as she sees you are pleased with it. If you do a kindness to any pleased with it. ne about her, she will defeat it, or empois it, though she would have done it herself, if you had not. Yet—for I knew her well—she is not a selfish or an unfeeling woman in matters of importance—she would sacrifice her own advantage for the benefit of the meanest of her feeling.

I see the generous benefactor who divides her income with the unfortunate, who looks out for sorrow, that she may lessen it, and for need, that she may supply it; at great expense, and, perhaps, the sacrifice of many of her suand, pernaps, the sacrince of many of her su-perfluities, she has brought the afflicted into-her house, or under her protection; and day by-day, I see her empoison the cup she fills for them, and make bitter the bread she supplies to them, by little ill-humored suspicious, and captious answers, and sideway remarks, and broad hints, and by-words, not one of which has the shadow of meaning or a cause; and by perpetual wearing on the wounded spirit, the more susceptible in proportion as it is grateful, consumes the heart with useless irritation, that she might as well have left to break with the

she might as well have left to break with the weight of its own sorrow.

I see people compelled to live together, and who would not, by the offer of a kingdom, be induced to live apart, managing matters as if the disturbing of each other's peace was the only object of their union—contending for a thousand little things that neither cares about, though, in really important matters, either has pleasure in yielding to the other. I hear many a daughter quarrel with her mother, and many a wife dispute with her husband, whether they shall go out one door or the other, when if she were called upon to give up her house, doors, and all for her mother's or husband's sake, she and all for her mother's or husband's sake, she and all for her mother's or husband's sake, she would do it without a word. And I see again, where, from necessity or choice, every thing is yielded to the will of another, so much ill-grace in the doing, so many bitter words and sullen looks that more pain and provocation is given by compliance, than would be by resistance.

I seldom join a family circle, but somebody 's humor disturbs the rest. I seldom join a party

humor disturbs the rest. I senson join a party of pleasure, but somebody's humor makes it disagreeable. These are small matters; but it is the perpetual dropping that wears out the stone, and not the sudden showers; and it is stone, and not the sudden showers, and these small frettings of ill-humor that consumes the peace of our bosoms, and attaint the character of domestic happiness of England, which else has there its full and perfect loveliness. else has there its full and perfect loveliness. That this propensity to ill-humor is the effect of a foggy atmosphere and a sluggish circulation, I have no doubt. But, we do not abide an evil contentedly, merely because we know the cause, rather we go more hopefully to find a cure. Whether we can help feeling out of humor, I will not be positive; though by the habit of reflection and resistance, I think we have the can avoid making others feel That we can avoid making others feel

habit of renection and resistance, thus we may. That we can avoid making others feel it, I am quite positive.

I know one, who, from the languor of a consamptive habit, feels siways ill and dispirited in the morning; when asked why she never speaks at breakfast time, she says it is, lest, under those sensations, she may speak ill-naturedly. I know one who, from mental exertion at night, feels for the two first hours the next day, all the languor and exhaustion of disease. Having the care of children, she never reproves them or gives them orders till the sensation goes off, because she feels that she must wait to be in good humor herself, before she can judge of any thing, much less venture a reproach. This case is more clearly physical than most; and yet it can thus be governed. I often hear ladies say in their families, 'Do not tense me to-day, for I am unwell.' I should not have the least objection to hear

but because an es not sitting there; the boys are out of humor, because a shower prevents their going out, though, till it began to rain they had not discovered that they wished to go out.

The evening, in a family party of well-in-all do, when there is a necessity for it. In certain companies, in the presence of those we fear, or with whom we have some purpose to effect, either the ill-humor is conquered, or it is concealed. However the venom be native in our bosoms, the sting is put forth only at our pleasure—and strange as it is, we reserve it for our best and dearest friends; for the tor-ment of our homes, and misery of our families.

Music.

CLAIMS OF CHURCH MUSIC, -- NO. VII. Whose duty is it to sing the praises of God?

In bringing these numbers to a close, I am at length presenced to sum up the argument and give an exp. cit answer to the leading question proposed.—"Whose duty is it to sing the praises of God?" And now—if the office of saored praise is to be regarded in the light of a solemn obligation, universally binding on the churches; if nature has been sufficiently boun-tiful in her gifts, while yet these gifts are available, only when improved more or less by cul-tivation;—if religious music consists of certain fundamental properties, without which it loses its very nature; and if in reference to these properties, the most successful cultivators are continually liable to the influence of misdirection: then it is evident that nothing effectual will be accomplished by a few isolated efforts, and that ALL should take an interest in the cause, and come up to the work of Christian reform. Maxims, and habits, and prejudices, and principles, and associations of thought and feeling, have at length become too adverse to the feeling, have at length become too adverse to the interests of sacred praise, to be easily modified, or undermined, or set aside, without the aid of extensive co-operation. On this account, all should lend a helping hand. If any one could be found who has absolutely no talent, no influence, no opportunities for improvement, no knowledge of responsibilities, no bounties, spiritual or temporal, from the hand of a merciful Providence, which ought to call forth the sentiments of holy gratitude and praise; such a one, for aught I can see, might be excused from the important service, while "everything that the important service, while "everything that

the important service, while "everything that hath breath," all things animate and inanimate, are called upon to praise and snagnify the Lord.

The duty, it seems to me, is just as universal as that of prayer. In the latter exercise, it is not indeed required of every one to lead the devotions of others; yet every one is bound to pray, and to employ his gifts always to the best advantage. And thus in the office of praise. Let every one improve his powers as he has opportunity; and employ them in public, in the social circle, in the family or in private, as may best subserve the purposes of edification. Let best subserve the purposes of edification. Let him who has ten talents, still improve them, while he lifts up his voice amid the select hand that lead in the public services; and let him that lead in the public services; and let him who has but five talents, prepare himself to join in the congregation or the social circle, so as not to interrupt the devotions of others; while he who has but one talent, may yet learn to sing in private, greatly to his own edification and comfort. Facts abundantly show that spiritual benefits are not necessarily in proportion to the amount of natural gifts, but in proportion to the faithful improvement of those gifts on right principles. Practice leads almost of necessity to improvement; neglect is invariably necessity to improvement; neglect is invariably followed by deterioration. The man who gen-erally treats this subject with neglect, will find devotional singing of course a barren exercise and it is sad to think that the American church es at the present time, contain multitudes who actually find it so in the extreme, without sus-

What, then, remains to be done? How shall the work be carried forward? A few impor-tant hints readily suggest themselves.

1. Let the churches and pastors so far inform

themselves, as to be able to act intelligently and in concert. There is a great want of gen-eral information in regard to this subject. The obligation resting upon churches and individuals must be better understood.

2. Let all our children be taught to sing, the youngest by imitation, and the rest according to the rules of the art; and let this be regarded as a necessary branch of their education.

3. Let every adult who loves the cause of Zion, make a fair estimate of his musical powers, and remember that he will one day be called to give an account of the manner in which he employs them. In almost every church that could be named, the number of leading singers is far too limited. Multitudes

5. Let those who have influence in the higher circles of society, employ it in behalf of this cause. We should like to ask those who are cause. afraid of making themselves "too conspicuous" in this cause, whether they are equally averse from conspicuity amid the circles of worldly influence? With many, this would prove a trying question. If kings, and princes, and pro-phets, apostles and martyrs, formerly lead in the praises of God, surely no one is now sufficient-ly dignified to plead exemption from such a service. But if the office of singing is not re spectable in the views of such persons, then let them make it so, by the force of their labor and influence. They are bound to do it. 6. Let teachers of music be more liberally

supported, and they will aspire to higher at-7. Let schools of church music be brought under decided religious influence, so that the words of a psalm or hymn may never be ut-tered in a trifling manner. Let it also be an object for the pupils to acquire as soon as pos-sible, the important habit of singing with the full affections of the heart. If this is wholly

neglected in the school, it will of course be neglected in the school, it will of course be neglected elsewhere.

8. Let songs of praise every where ascend from the family altar. The Psalmist says, "I will bless the Lord at all times, his praise shall be continually in my mouth." "Seven times a day will I praise thee." "At midnight I will rise to give thanks," &c. Similar was the practice of the primitive churches, and of the softeners; and such it ought to be at the present.

reformers: and such it ought to be at the pres-ent day. A steady habit of this kind, even where there is very little talent, is found of 9. Let the whole church with the choir occa sionally convene, for the special purpose of sacred praise. Let the choir lead in the exer-cises, under the general direction of the pastor, while at intervals the services are enlivened with prayer and exhortation. Such meetings have often been attended with the happiest results. Their tendency is in many respects en-tirely different from that which is usually wit-

nessed at a public concert. In the latter case, we go as mere auditors of a tasteful performance; in the former, we go as solemn worshippers. See the fifth number of these articles.

10. Let bands of singers feel their responsibility as leaders of the devotions of God's house. There should be real commitment of soul in the service. This will not be, without much prayer and self-examination. The devoutsinger must learn to meditate in sons.

er must learn to meditate in song.

11. The congregation should be devoutly attentive to this portion of the service. No other portion contains more hallowed expressions.

portion contains more nanotal expensions and solemn sentiments, than those which fall from the lips of the pious vocalist. No other business should therefore be conducted at the business should therefore be conducted at the moment of singing than such as would be con-sistent with the office of prayer. This impor-tant and very obvious rule, is perpetually vio-lated by every class of worshippers, and I am sorry to add, by very many of the beloved pas-

lated by every cases sorry to add, by very many of the beloved pastors, of whom we might hope better things.

I might still go on to enlarge, but enough has been said to show that reform is both necessary and practicable, and that all should take a lively interest in forwarding the object.

But what shall be said to awaken the church-

es to activity? Sacred music, rightly conducted, is a powerful instrument of edification. So thought the holy men of old, who spake So thought the holy men of old, who spake as they were moved by the Holy Ghost. So thought Paul and Silas, when, at midnight, in the depths of a dungeon, with their bodies lacerated by the thongs of persecution, and their feet made fast in the stocks, "they prayed and sang praises to God." So thought the martyrs of a later day, who lifted up their voice amid the devouring element that was consuming them. So thought Luther, while with a song of praise he entered the Diet of Worms to be tried for his life. So thought Edwards, when, as he himself tells us, he was wont to retire to as he himself tells us, he was wont to retire to the forests and fields for hours together to give vent to his joyous emotions in the hallowed ac-cents of song. These men were not amateurs. They were not professional musicians. But they were practical men, who well understood the importance of the habit they were cultiva-ting. The institution has not irrecoverably lost its efficacy. The happiest results would again be realized, if Christians would once more be-come faithful—religiously faithful in the per-And is it a small thing that devotional music

is now so little appreciated, so extensively neglected, abused, perverted, deprived of its hallowed influences? Is utter barrenness in the service no offence to the King of kings, who has instituted it? Will he reward the jargon of uncultivated voices with a gracious nile, or accept the decent performances of the cultivated band that sing habitually without corresponding aspirations of soul? It can-not be, for God is holy. He is a God that hateth deceit and profaneness; a God that will not be mocked. He is jealous for his honor, and perhaps, never more so, than when his own professed people presume to address him with negligent or hypocritical praises.

But I have done. If any portion of the read-ers of these numbers shall be so stirred up by the perusal, as to become active, intelligent co-workers in the cause of musical reform, the writer will not have labored in vain.

Biography.

ALEXANDER CRUDEN. Few names are better known to the religious

vorld than that of Alexander Cruden, the author of the highly esteemed Concordance on the Old and New Testament; and yet but little is known of the private history of this remarkable man. From an article in the Retrospective Review, we have gleaned a few particu-lars which may be interesting to our readers. Cruden was born in Aberdeen, Scotland, in the year 1701. At an early age he was sent to the grammar school of his own town, and having made rapid attainments in classical knowledge, he was entered as a student in Marischal College. It is supposed he was designed for the ministry, for which he seemed fitted by his scholarship and exemplary piety. He had, however, scarcely finished his collegiate studies, when he betrayed undoubted symptoms of insanity. In this state he paid his addresses to the daughter of a clergyman, and followed up his suit with such wildness and pertinacity, as to call forth on the part of her friends, the interposition of the civil magistrate. Cruden was subsequently chagrined to discover that this young lady was entirely unworthy of his attentions on the sorre of her moral conduct. attentions on the score of her moral conduct, and this probably induced him to leave Aber-deen for London, in the year 1722. In Londeen for London, in the year 1722. In London, he secured a subsistence, by giving instructions as a private tutor, and by acting as a corrector for the press, for which his accuracy, punctuality and learning well qualified him. He also engaged in his elaborate work, the Concordance, the first edition of which was published in 1737, and was dedicated to Queen Caroline, who died a few days after she had re ceived the presentation copy. While occu-Caroline, who died a few days after she had received the presentation copy. While occupied in this labor his mind remained tranquil, but upon its cessation his malady recurred with such violence, as to induce his friends to confine him to a private mad-house. From this place, where he was, according to the system then pursued, treated with harshness, he contrived to escape; and shortly after published a singular pamphlet, detailing the history of his grievances. Another paroxysm seizing him, he was again confined, and on his second liberation, he entered a suit against the persons who had been instrumental in his confinement, with no other effect than to spend his money and to produce several curious pamphlets, in and to produce several curious pamphlets, i which he gives an account of his lawsuits. I these he speaks of himself as "Alexander th these he speaks of himself as "Alexander the Corrector," not only in allusion to his connexion with the press, but to his supposed character as the reformer of public abuses. The details of this part of his history are painful, as showing the aberrations of a cultivated mind, but in all his wanderings, he never seems to have swerved from his strictness as a Christine. have swerved from his strictness as a Christian Even lunney did not obscure the operations of grace. In one instance, he endeavored to gain access to the king, to obtain the honors of knighthood; and in another, nominated himself as a candidate for a seat in Parliament; but even in these vagaries, he seemed to aim at high station to give him greater influence as a There is said to be method in madness, and

There is said to be method in madness, and the insanity of Cruden was uniformly accompanied by a benevolent desire of promoting the welfare of his fellow men. Hearing of the dissipation prevalent at the University of Oxford, he resolved if possible, to correct the manners of the students at that venerable seat of learning. He accordingly visited Oxford, and, in the public walks of the city boldly reproved those he considered as guilty of indecorum, and particularly those whom he found walking for amusement on the Sabbath, telling them to go particularly those whom he found walking for amusement on the Sabbath, telling them to go and occupy their thoughts with more serious concerns. Failing in this enterprise, he returned to London and engaged as Corrector to Woodfall's celebrated journal, The Public Advertiser. The strict attention required by this

occupation tranquilized his mind. About this occupation tranquilized his mind. About this time he became interested in the case of a sailor, who was convicted of uttering a forged will. Cruden finding him extremely ignorant, and believing him to be innocent, visited him assiduously in prison, supplying his temporal, and ministering to his spiritual wants. There was reason to believe that the sailor became a was reason to believe that the sailor became a sincere penitent under his instructions, and he was finally pardoned through the efforts of his benevolent friend. His success in this effort revived the impression that he must be engaged in the reformation of public morals, and acin the reformation of public morals, and ac-cordingly he made frequent visits to the prisoncordingly he made frequent visits to the prisoners in Newgate, praying with them, reading and explaining the Holy Scriptures, and distributing among them religious books. These labors, however, were not attended with much success. He then visited his native place, and delivered a lecture on reformation in the public hall of the University. Some extravagancy being betrayed, his auditors made merry at his expense. Cruden however evinced much shrewdness in his insanity, and when, on one occasion, a conceited young clergyman was ridicaling him, he, with much practical wit, presented him with a little manual, entitled "The Mother's Catechism, dedicated to the presented him with a little manual, entitled to The Mother's Catechism, dedicated to the

Whole No. 1173.

young and ignorant."
Cruden having remained a year in Aberdeen, returned to London, and shortly after, having retired to his room one night in apparently perfect health, he was found next morning dead in his chamber, in the attitude of prayer. In all his mental aberrations, he had not wandered from his God and the providence of Centures. from his God, and the providence of God never deserted him, for he always had the means of subsistence, and was able to make frequent and liberal donations to the poor.

It is impossible to review the incidents in the

It is impossible to review the incidents in the life of this extraordinary man, without admiration for his virtues, mingled with sympathy for his infirmity. How many in full possession of their mental faculties, and professedly pious too, live to less purpose than the amiable Cruden! His Concordance is his monument, a work not only of immense labor, but comprising an admirable system of divinity, and which has furnished no mean aid to thousands in their scriptural researches. The manner of his has turnished no mean aid to thousands in their scriptural researches. The manner of his death, too, how interesting! His wild funcies were laid aside that he might commune soberly with God, and while humbly kneeling at the throne, his spirit is gently breathed out, and wings its flight to a region where human infirmities are unknown, and the faculties of the soul are forever neglouded. soul are forever unclouded.

From the Southern Churchman.

HUME'S DEATH.

I inclose a passage relative to the death-bed of Hume, the historian, which appeared many years ago in an Edinburgh newspaper, and which I am not aware was ever contradicted. Adam Smith's well known narrative of Hume's last hours has been often cited, to prove how calmnly a philosophical infidel can die; but, if the inclosed account be correct, very different was the picture. I copy it as I find it, thinking it possible that some of your numerous readers may be able to cast some light upon the subject. If the facts alleged in the following statements are not authentic, they ought to be disproved before tradition is too remote; if authentic, they are of considerable importance on account of the irreligious use which has been made of the popular narrative, just as was the case in regard to the death-bed of Voltaire, which to this hour, in spite of well proved facts, infidel writers maintain was calm and philosophical. The following is the story; "About the end of 1776, a few months after

the historian's death, a respectable looking wo-man dressed in black came into the Hadding-ton stage coach while passing through Edin-

The conversation among the passengers which had been interrupted for a few minutes. was speedily resumed, which the lady soon found to be regarding the state of mind perfound to be regarding the state of mind persons were in at the prospect of death. One gentleman regued that a real Christian was more likely to view the approach of death with composure, than he who had looked upon religion as unworthy his notice. Another (au English gentleman) insisted that an infidel could look forward to his end with as much complacency and peace of mind as the best Christian in the land. This being denied by his opponent, he bade him consider the death of his countryman David Hume, who was an acknowledged infidel, and yet died not only happy and tranquil, but even spoke of his dieacknowledged infidel, and yet died not only happy and tranquil, but even spoke of his dissolution with a degree of gaiety and humor. The lady who had lately joined them, turned round to the last speaker and said, "Sir, this is all you know about it; I could tell you another tale," "Madam," replied the gentleman, "I presume I have as good information as you can have on this subject, and I believe that what I have asserted regarding Mr. Hume has never before been called in question." Hume has never before been called in question."
The lady continued; "Sir, I was Mr. Hume's housekeeper for many years, and was with him in his last moments; and the mourning I now wear was a present from his relatives for my attention to him on his death-bed; and happy would I have been if I could have borne my testimony to the mistaken onlinion that has gone Hume has never before been called in que testimony to the mistaken opinion that has gone abroad of his peaceful and composed end. have, Sir, never till this hour opened my mout! on this subject; but I think it a pity the world should be kept in the dark on so interesting a topic. It is true, Sir, that when Mr. Hume's should be kept in the dark on so interesting a topic. It is true, Sir, that when Mr. Hume's friends were with him, he was cheerful, and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a jocular and playful way; but when he was alone the seene was very different; he was any thing but composed; his mental agitation was so great at times as to occasion his whole bed to shake. He would not allow the candles to be put out during the night, nor would he be left alone for a minute. I had always to ring heft alone for a minute. I had always to ring the bell for one of the servants to be in the the bell for one of the servants to be in the He struggled hard to appear composed, even before me, but to one who attended his bed-side for so many days and nights, and witnessed his disturbed sleeps and still more disturbed wakings; who frequently heard his involuntary
breathings of remorse and frightful startings;
it was no difficult matter to determine that all
was not right within. This continued and increased until he became insensible. I hope in God I shall never witness a similar scene," I leave your readers to weigh the probability of this narrative: for myself, I see nothing un-

likely in it: for a man who had exerted all his talents to deprive mankind of their dearest talents to deprive mankind of their dearest hopes, and only consolution in the day of trial and the hour of death, might well be expected to suffer remores in his dying hour; and the alleged narrator of the circumstance, who states herself to have been his housekeeper, is states herself to have been his housekeeper, is affirmed to have made the declaration on the spur of the occasion, from regard to truth, and by no means from any pique or dislikke towards Mr. Hume or his family. Some of your northern readers may perhaps be able to inform me who was Mr. Hume's house-keeper at the time of his death, and whether there is any proof in writing, meaning or tradition to any proof in writing, memory or tradit the effect of her alleged statement. O

Missionary.

SUMMARY OF PROTESTANT MISSIONS.

The editor of the Foreign Missionary Chron icle, having completed a general survey of Protestant missions, among the unevangelized nations, gives the following summary. It ap-pears to be the result of a careful examination of the published documents of the severl mis-sionary societies, both in Europe and this country, and is probably as correct as the means

which are accessible will permit.

From this survey it appears that, in connection with various Protestant societies or boards, there are in different parts of the great field, 797 missionaries, and 222 European or American ican assistant missionaries. The much larger part of these are married men. Of the ordained who, perhaps are not all ordained,—there are in West Africa 24: South Africa 94; the regions adjacent to the inland seas, 49; China, Burmah, or India, beyond the Ganges, 45; India within the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia and Polynesia, 81; West Indies, 203; North American Indians, Greenland and Labrador, 108. The returns of communicants and scholars. reenland and Labrador, 108. The returns of mmunicants and scholars are very defective, communicants and scholars are very detective, but give 98,720 of the former, and 96,478 of the latter. From the details of the survey, we may safely estimate the entire number to be from one-third to one half larger than has been nu-

merically reported.

The number of missionaries, exclusive of assistants, in connection with the principal mis-sionary societies or boards, as reported in this survey, is as follows: United Brethren 105; Church Missionary Society, 73; London Missionary Society 110; Wesleyan Missionary Society, 170; Baptist Missionary [Eng.) 34 American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions 12; Presbyterian Board of Foreign Missions, 10

For the Boston Recorder AMERICAN BOARD OF COMMISSIONERS FOR

Shall the Board be at once enabled to send out the waiting Missionaries, and to revive the Schools? The time has come to propose this inquiry. The scason promises an abundant harvest to the husbandman. Commerce is again spreading her sails. Industry is beginning to find its reward. Prosperity appears to be returning to the country. God has also, in some measure, sanctified to his people the late painful visitation. The spirit of benevolence is believed to have gained in strength, more than it The time has come to propose this inquiry

has lost in means. There is now far more of a willing mind in the Christian community, than there was two years ago.

Moreover, upwards of thirty missionaries have waited a full year after they were ready to go forth to the heathen. Seven of these indeed have recently gone; but there are twenty-five remaining. These have all completed their preparatory studies, and become preachers of the gospel; and plead that their plans were laid to enter on their work a year ago, that they scarcely know what to do with the that life is wearing away, and that the greatharvest field, to which God has called them, i suffering for want of laborers. And all this, and much more, is true. Why, then, should these servants of Jesus Christ be detained anthese servants of Jesus Christ be detained another year? Why, any longer? Why not all be sent at once? A small—a very small—additional effort, to give or to collect the neces-

sary funds, if made by many, would suffice.

How painful has been the intelligence from many of the missions, within the last few, months, as a consequence of the reduced remittances mentioned in the appeal to the Christian community a year ago. The printing estian community a year ago. The printing es-tablishment at Cape Palmas has been stopped; that at Smyrna has been reduced; that in Syria is comparatively idle; that among the Nesta rians has not yet been got into operation. as not yet been got into operation; the Madras, which ought to be large and powerful, has harely an existence; and those at the Sandwich Islands are lamentably cramped in their operations. In Western Africa, too, where life is so precarious and labor so valua-ble that we cannot afford to lose, a part of the schools have been discontinued, and the semi-nary reduced one third. In Greece, the permanent prosperity of the new and interesting station among the Spartans, has been endan-gered. A check has been given to the progress of education among the Nestorians. Among the Mahrattas, all the schools must have been swept away, but for the generous liberality of some English friends, which will save a part. The same is true among the Tamul people in South India. In Ceylon, it was necessary to dismiss five thousand children from the sch and admit one class less into the seminary; and but for the unexpected and liberal donation o a thousand dollars from the government of the island, the evil must have been far greater. Hear one of the older missionaries speak on the occasion. "After my usual lessons," says he, "with the readers in the schools yesterday gave each a portion of the Bible as a present I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, com-mending them to the Friend of little children, nen sent them away—from me, from the Class, from the Sabbath School, from the house of prayer-to feed on the mountains of heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides; and when I looked after them as the went out, my heart failed me. O what an of-fering to Swamy!—five thousand children!"
At the Sandwich Islands, it would seem that the seminary must have been reduced, and quite every scholar in the boarding smissed; and thus the rearing up of native teachers and preachers, so urgently de manded by the circumstances of the people,

been painfully retarded.

And all these desolation ons, and much more, exist in the missions at this very moment; and they will continue to exist, and perhaps in-crease, until the patrons of the Board rouse themselves fully to the consideration and reme-dy of the evil. Let but a fourth part of the effort be made, which was so nobly made at Hartford, in Connecticut, a year ago, and has since been followed by a remarkable outpoursince been followed by a remarkable outpour-ing of the Holy Spirit upon the donors and their families, and a new face would soon be put upon all the missions under the care of the in Africa, Europe, Asia, America, and the islands of the sea.

It should be gratefully acknowledged, that e results above stated have not been to a falling off in the receipts of the Board. These have been nearly as great, thus far in the present year, as they were in the corres-ponding months of the last; and last year the ceipts greatly exceeded those of the year be-bre. But the rate in those of 1836, was no higher than it was in 1835; and those of 1835 rose but little above those of the previous year;
—while the missions were necessarily and constantly advancing. The missions cannot remain stationary, and prosper. They must go forward, or retrograde. The present receipts are more than enough to sustain the missions are more than enough to sustain the missions as they were in the former part of 1836. They are even sufficient to meet the expenses in their present reduced and crippled state. But they are not enough to liquidate the debt now of two years standing, to send forth the waitears standing, to send forth the wait-onaries, and restore the missions to their wonted efficiency. Urged on by the zo noerality, and pledges of the patrons of the Board, the Committee not only sent out nearly forty families during the latter half of the year 1836, but multiplied and enlarged the printing

establishments, and encouraged the mission to render their free schools n to establish or enlarge nine seminaries for educating native teachers and preachers of the gospel, providing them with buildings, libragosper, providing them with buildings, libra-ries, and apparatus, together with board for the pupils, and the means of bringing into use-ful employment the persons educated at these seminaries. Add to this the losses, amounting perhaps to 12 000 dealing in medium remains perhaps to 12,000 dollars, in making remit-tances, owing to the late extraordinary de-rangement in the exchanges, and it will be seen why the Board, though so liberally patronised,

why the Board, though so inberary pro-needs more ample means.

The Missionary House, now building for the use of the Board, is a mere change, and a de-sirable one, in the manner of investing a portion of the permament fund; which has hither-to been in the banks, and not a dollar of which can be lawfully employed in sending forth mis-sionaries, or in liquidating the debt of the

Must the twenty-five clerical missionaries,

Must the twenty-five clerical missionares, how waiting, wait another year? And shall there be much longer delay in making more ample remittances to the several missions? The case, with these statements, is respectfully referred to the piety and zeal of the patrons of the Board. Only let it be prayerfully considered. Let us do for the missionaries considered. Let us do for the mis considered. Let us do for the missionaries who have offered themselves for this self-denying service, and for those now in the field, what, in their circumstances, we should wish and might expect should be done for us. Especially let us sympathise with our gracious Lord, in his love for the perishing millions in heathenism, and do what we can to proclaim his salvation throughout the world.

ionary Rooms, Boston, June 22, 1838.

BOSTON RECORDER.

FRIDAY, JUNE 29, 1838.

INTERESTING CORRESPONDENCE.

In January last, James G. Birney, Esq., Correct ponding Secretary of the American Anti-Slavery Society, sent a pamphlet to Mr. Calhoun, containing a concise statement of the objects and operations of the Society, accompanied by a note proposing to furnish any further information on the subject that might be desired. After receiving this, it appears that the slaveholding members of Congress, after conferring together, appointed a committee of their own number obtain authentic information of the intentions and progress of the anti-slavery associations, and Mr. Elore of South Carolina, being a member, and as we suppose, chairman of this committee, addressed arteons note to Mr. Birney, proposing a series of questions, which Mr. Birney answered at length. We give the questions below, with a summary of the most important facts in Mr. Birney's answers, showing the purposes and progress of the society, presum ing that the information will be interesting to our readers.

QUES. 1. How many Societies, affiliated with that of which you are the Corresponding Secretary, are there in the United States? And how many memng to them in the aggregate?

Axs. In May, 1835, there were 225 auxiliaries eported; in 1836,-527; in 1837,-1,006. The turns for 1838, had not then come to hand, but from the report published in May, it appears the whole number now reported is, 1,346. Of late, he says, the multiplication of societies, has not kept pace with the progress of anti-slavery principles, as, where these are well received, the organization of societies is not deemed as important as formerly. The aggregate number of members is supposed to be over 112,000.

QUES. 2. Are there any other societies similar to yours, and not affiliated with it, in the United States and how many and what is the aggregate of their

Ans. Several societies have been formed in the Methodist connection, though most of their members are also members of societies auxiliary to the Ameri-The Illinois State Society and the Delaware State Society, both organized the past year, are no auxiliary to the American. There is also, the Manu mission Society of New York, formed in 1785, with John Jay, its first president, and Alexander Hamilton its second; and the Pennsylvania Abolition Society, formed in 1789, with Dr. Franklin, President, and D. Rush, Secretary.

QUES. 3. Have you affiliation, intercourse or con nection with any similar societies out of the United States, and in what countries?

Ans. There are a few in Canada, which have prung up there spontaneously; and the society sustains an agent in Upper Canada, to promote the moral and intellectual elevation of 10,000 colored people. most of whom have escaped from slavery in this republic, to enjoy freedom under the protection of s nonarchy. There are numerous anti-slavery socie ies in Great Britain. There is also an abolition society in France, of which the Duc de Broglie is the presiding officer. In Hayti, also, an anti-slavery society has recently been formed. But these societies are connected by no formal affiliations.

QUES. 4. Do your or similar societies exist in the Colleges and other Literary institutions of the non-slaveholding States, and to what extent?

Ans. Strenuous efforts have been made by those who have the direction of most of the literary and theological institutions in the free States, to bar out cieties among the students; and these efforts have suc- of May 24, 1838. caeded to a considerable extent. But public opinion is beginning to call for a relaxation of impositions and restraints; and now, for the most part, sympathy for the slave may be manifested by our generous college youth; and college societies will probably hereafter increase more rapidly than heretofore, on account of the assults which have been made upon the liberty of speech and the right of petition. Students who take this ground are, for the most part, the diligent, the intellectual, the religious.

QUES. 5. What do you estimate the numbers of those who co-operate in this matter at? What pro-portion do they bear in the population of the Northern States, and what in the Middle non-slaveholding States? Are they increasing, and at what rate?

Ans. Mr. Birney goes into a brief statement of the progress and condition of the cause in the several states, and sums up with the conclusion, according to the most accurate estimate which he can make, that the abolitionists in the northern states bear the proportion of one in ten to the whole adult population, and in New York, Pennsylvania, and New Jersey, one in twenty. He says he knows of no instance in which any one notoriously profane, or in temperate or licentious, or of openly irreligious practice, has professed cordially to receive anti-slavery principles

Questions 6 and 7 relate to the objects and mean of the society, which we suppose are familiar to our

QUES. S. What has been for three years past, the ome of your societies? and how is it raised? Ans. The receipts for the year ending May, 1835, were \$10,000; 1836, \$25,000; 1837, \$38,000; 1838, \$44,000.

Ques. 9. In what way and to what purposes do you apply these funds

Ans. They are used in sustaining the Society's

office in this city-in paying lecturers and agents of various kinds-in upholding the press-in printing ooks, pamphlets, tracts, &c., containing exposition of our principles-accounts of our progress-refutations of objections-and disquisitions on points, scripturni, constitutional; political, legal, economical, as they chance to arise and become important. In this Office three Secretaries are employed in different departments of duty; one Editor; one Publishing Agent, with an assissant, and two or three young me and boys, for folding, directing, and despatching papers, executing errunds, &c. The business of the society has increased so much of late, as to make ecessary in order to ensure the proper despatch of t, to employ additional clerks for the particular exigency. Last year the society had in its service about 60 " permanent agents." This year the number nsiderably diminished. The deficiency, however has been more than made up by creating a large num ber of "Local" agents-so called, from the fact, that being generally professional men, Lawyers of Physicians in good practice, or Ministers with congregations, they are confined, for the most part, to their respective neighborhoods. Some of the best minds in our country are thus engaged. Their labore have not only been eminently successful, but have been rendered at but small charge to the society. they receiving only their travelling expenses, whi employed in lecturing and forming societies. In the case of a Minister, there is the additional expense o supplying his pulpit during his absence on the busi ness of his agency. However, in many instances hese agents, being in easy circumstances, make no charge, even for their expenses.

QUES. 10. How many printing presses and per

Ans. The society owns no press. The Emancipe or and Human Rights are the organs of the Execu tive Committee. The Anti-Slavery Magazine, a quarterly, has been published two years, and arrangeents are making to issue it on a larger scale. There s also, the Anti-Slavery Examiner, Anti-Slavery Rec ord, and Slave's Friend. Besides which, are ten or dozen, or more, papers issued by local societies and individuals, in various parts of the country. In the year ending May, 1837, the issues from the prewere, Bound Volumes, 7,877; Tracts and Pam phlets, 47,250; Circulars, &c., 4,100; Prints, 10,-490; Anti-Slavery Magazine, 9,000; Slave's Friend, 130,150; Human Rights, 189,400; Emancipato 217,000.

Ques. 11. To what classes of persons do you a dress your publications, and are they addressed to the judgment, the imagination, or the feelings?

Ans. They are intended for the great mass of lligent mind, both in the free and in the slave State They partake of the intellectual peculiarities of their different authors, and cannot be classed according to any particular style or quality of composition. They nay be characterized generally as well suited to affect the public mind. It has often been alleged that these writings appeal to the worst passions of the slaves and that they are placed in their hands with a view to stir them up to revolt. Neither charge has any foundation in truth to rest upon.

QUES. 12. Do you propagate your doctrines by any other means than oral and written discussions,—for astance, by prints and pictures in manufactures—say pocket handkerchiefs, &c. Pray, state the various nodes?

Ans. Two or three years since, an abolition New York, procured a lot of children's handkerchiefs, marked with anti-slavery pictures and mottoes; but ne have ever been produced by the agency of the society. Female abolitionists often unite in sewing societies, and hold fairs for the sale of the articles manufactured by them, which often contain interesting devices of this kind. The society publish various wings or pictures on paper, such as the represe tation of a slave market in the District of Columbia Lynch Court in the slave States, &c.

QUES. 13. Are your hopes and expe reased or lesssened by the events of the last yeard, especially, by the action of this Congress? An oill your exertions be relaxed or increased? This question, Mr. Birney answers at great length

ng six closely printed columns, showing the tenncy of slavery, and giving a history of its manifesations, and also discussing at large the subject of the threatened dissolution of the Union, and showing that the disadvantages of a dissolution of the Union would be chiefly on the part of the South; and concluding with the declaration that he knows of no event that as transpired either in or out of Congress, for the est two or three years, that has had any other influace on the exertions of abolitionists than to increas and stimulate them

QUES. 14. Have you any permanent fund, and

ANS. We have none. The contributions are an sipated. We are always in debt, and always getting out of debt.

In connection with these answers, and in compliince with an order, a set of nearly all the public: tions of the Anti-Slavery Society, were also forwarded to Mr. Elmore. Another of Mr. Elmore's letters, explaining more fully his reasons for entering into the correspondence, is appended to the publication. Those who wish for further information as to the

SACRED MUSIC.

This interesting and important part of the acreices of the sanctuary is awakening in different parts of the country, a deeper interest, we believe, than has been felt in it for many years past. The recent organization of various justitutions in our cities and country towns, and especially the efforts made to interest the young in this science, are pleasing indications of this. They are doing weil in this matter in Berkshire coun-A County Society has been organized, called the "Hastings and Mason Musical Association." Its meetings are held in different towns during the year; are well attended by its members, and awaken a deep terest throughout the county, in the subject of sacred music. We have before us an address delivered Bennington, Vt. And worthy is it of the man, and worthy the attention of all interested in this subject. and most especially so of those who are not. It is well suited to awaken interest in this important part of God's worship, and is full of valuable hints and suggestions to those who are performers of this part o religious service. We give a few extracts.

"The choirs of most of our churches and congre gations are composed of very small numbers, com-pared with the number attending our places of wor-ship; and these choirs, much of the time, are in a low state, and their performances are limited to a small number of tunes. Too frequently churches and congregations, as such, do nothing for the support and improvement of sacred music; leaving it a burden and expense, both as to time and money, in the hands of their choirs and a few public spirited individuals; and rather than pay a reasonable annual stipend to keep their sacred music good, put up with 'confusion worse confounded,' performed as singing, every Sub-

commonly placed upon having a singing school got up' once in five years or more, and a teacher employed two evenings per week for three or six months, to teach thirty or forty young men and women to half and that mechanically, some for sing, and that mechanically, some fifty tunes; three quarters of which tunes are left out of use, forgotten r cannot be sung within three months after the teach-r's departure. A system of instruction this, if sys-m it can be called, which if applied to the art of reading language, would not once in five years, carry a common school of children half through the spelling book."

The author of the Address arges with great spirit and vigor, thorough education in the principles of music; ascribing justly the faults now prevalent in our choirs, to a deficiency in accurate knewledge of those principles. And that this thorough course may be pursued, urges the attempt to interest all our children and youth in the work. "To make a man a good guage, we would recommend the introduction of edu-cation in the art of music. It is a branch of education which-it should be known and felt by all intelligen which—it should be known and felt by all intelligent Christians—is of high importance to the interests of religion and public worship. So important is it, that no Christian parent, especially no minister of the gos-pel, ought to be indifferent to it. A Christian parent of the Episcopal church wauld feel himself to be of the Episcopal church wauld feel himself to be greatly guilty, in neglecting to teach his children to read, or preparing them to join in reading the church service. There should be a like conscienciousness in every Christian parent in regard to the education of his children in the art of sacred music, as an aid of their preparation for that part of divine worship. Let every child be early examined as to his possession of an ear or voice for music, and put under a course of their preparation for that part of actions possession of every child be early examined as to his possession of an ear or voice for music, and put under a course of instruction. It will be found there are comparatively few children that cannot be taught to sing. We have space for but a single extract more

And it is one that commends itself to every man's conscience. "There is far more instruction in the this exercise, than seems to be considered by one Christian in a thousand. Far away be banished the idea of its being a kind of interlude, for the entertainnent of a congregation, and the relief of the common continual exercises. Look into your Ps Hymn books, and consider the spirit that breather rhynn books, and consider the spirit that breathes through their pages. It is the spirit of adoration to God, and of praise, humility, supplication; and of gratitude, faith, love, hope and joy. It is the spirit which should breathe in every note of music; and to this end the music should be made such that it shall be a suitable vehicle for such sentiments. Insincerity should be decaded, as sin, in this exercise, as much as in prayer. The hearts and voices which join in it, here, should have the feelings which swell the an-thems of the redeemed and of the angels of God around the Eternal throne. This, therefore, renders around the Eternal throne. This, therefore, renders obviously, personal piety an important qualification, in those who conduct this part of religious worship. They need to know what it is to melt in tender penitence for sin; to adore and love the holiness of God; to live by faith in Christ Jesus the Lord, and in the spirit of prayer. With none else can this be an act of worship, acceptable to a holy God."

We should rejoice to have this Address extensively circulated. The writer did not draw his bow at a venture. He had a mark, and he has hit it. There is plenty of game for such an archer, and we beg him to come often into the field.

HINTS TO YOUNG DISCIPLES, -NO. II. Make the moral elevation of your character a grand bject of pursuit.

1. You fulfil a noble design of God in doing this Your forgiveness and joy in hope, is the first step toward one of the most sublime and delightful objects that can be conceived. God would have you " presented faultless before his throne with exceeding joy." The glimmering of spiritual light, with which ou have been favored, has been granted to animate your hope and effort in seeking the glory of the fully isen day. The abhorrence for sin you feel has been wakened, that you may more and more deeply oathe it, and more and more earnestly strive for er tire and eternal deliverance from it. Your disposition to resist temptation is to be but the beginning of vigorous warfare against all solicitations to sin, to be tained till the good fight has been fully fought, and the crown of victory is given you in heaven. Your fall is, therefore, with a grand and glorious design of God, when you seek the highest advancement in he

2. And thus too is your power of doing good nugnented. That light by which you may lead others glorify God, is the light of holiness. The truth es and atters its powerful voice in the ears of sinners when its sancifying power is seen in the holy ives of Christians. A devoutly pious life is a standing reproof of guilt; a living and powerful and conant appeal to the impenitent; a confirmation of the great principles of the gospel, compels the constant recognition of eternal realities, and is used by the Saviour as one of his most important agencies in leading men to repentance. By eminent piety you will act most happily on the immortal minds which are moving with you to eternity, and by turning them to rightcous-

3. By eminent piety you will glorify your blessed Lord and Master. He has called you out of darkness that you might shine, and shine in his likeness, and thus give men to see his glory. Your rescue from the horrible pit of perdition, lays you under the highcondition and progress of the anti-slavery cause, will est possible obligation to honor your deliverer. Your anti-slavery principles, prevent the formation of so- find the correspondence at length, in the Emancipator heart should exult in the privilege of "showing forth his praises." You will do this by every degree of moral excellence you attain. Nothing pleases you Saviour more than your conformity to the will of God. He would have you perfect, even as your Father in heaven is perfect, and every approach you make t ward that perfection shows forth his glory. Delight then to add every grace and every virtue to your char acter, to shine in every possible form of moral excellence, as you will thus honor Him who has bought you with his blood.

4. You will thus too, lay more firmly the foundation tions of your hope, and augment your religious consolations. A deep spirit of piety sweeps the mist and vapor from the spiritual horizon. Many walk in darkness, because they walk in Zion's ways languidly. They do not see the bright sun of righteousness, ause they look more toward earth than heaven. at one of these meetings, by Rev. E. W. Hooker, of If you would breathe the pure air and rejoice in the delightful scenery, go up upon Mount Zion. Keep above the clouds, by faith and prayer, and holy love and zeal, if you would not have them encompass you with their gloom. "Light is sown for the righteous and gladness for the upright in heart." Be eminently devoted to God, and "the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

Massachusetts is now to be the seat of war. The anti-temperance men are resolved to change the char-acter of the next Legislature; so that the subject will be brought fairly to the polls next winter. We trust be brought fairly to the polls next winter. We trust the friends of Temperance will be at their posts. In the mean time let them pour light upon the people. If there ever was a case in which the argument was a case in which the argument was a case in which the argument was the case of the case their sacred music good, put up with "confusion, worse confounded," performed as singing, every Subth. Look also at the frequent fact, that for the revival of the sacred music of a church and congregation and for the instruction of a choir and placing

The sacred music good, put up with "confusion and long side, it is here. We are pleased to see an allo on one side, it is here. We are pleased to see an allo on one side, it is here. We are pleased to see an allow series of papers in the Boston Courier, on the immortality of the traffic in ordernt spirity, and to find Mr. Croshy, an able becturer, in the field.

[Philadelphia Temperance Journal.]

NEW PUBLICATIONS.

LETTERS FROM THE WEST INDIES, relating es-pecially to the Danish island of St. Croix, and pecially to the Danish island of St. Crox, and to the British islands, Antigua, Barbadoes and Jamaica. By Sylvester Hovey, late Professo of Mathematics and Natural Philosophy, Am herst College. pp. 212. New York, Gould & Newman. 1838. It was our privilege a few week since to notice

ur columns, Thome and Kimball's "Emancipation in the West Indies," and recommend it to our readers. That volume contains the results of investigations made by delegates of the Anti-Slavery Society Mr. Hovey's "letters" on the same subject, are addressed to the Executive Committee of the "American Union, for the relief and improvement of the colored race," from which he received a commission to prosecute inquiries relative to emancipation, on the ne experimental field. Of course these two inves tigations were made independantly of each other, by competent and credible witnesses. And the results at which they arrive, are essentially the same. Both agree, that "emancipation, instead of promoting a spirit of insurrection, is the surest means of eradicating it;" that "there is no difficulty in obtaining labor from liberated slaves for wages;" that " free labor is as cheap as slave labor-and cheaper;" that immediate emancipation in Antigua was attended with no disorder whatever; that any disturbances attending the working of the apprenticeship, have been invariably the fault of the masters, or officers charged with the execution of the "Abolition Act;" that "the planters who have fairly made the experiment, now greatly prefer the new system to the old;" and, that the emancipated people are perceptibly rising in the scale of civilization, morals and rebgien."

The work of Mr. Hovey is much smaller, and of ourse cheaper than that of Thome and Kimball. It tant hints are thrown out for general use, and s more strictly confined to facts, bearing directly on the great points in question. In style it is more pure. classical and precise. In spirit, it is more philosophical, chaste and cautious. In a word, it is the work of a finished scholar, and a Christian philosopher. Thome and Kimball are more diffuse, but not less attractive; their details are more minute, and make the reader better acquainted with individual persons and gical knowledge properly used? Can it be places, with small but interesting incidents that fell under their personal observation. We follow them more frequently into the churches, the dining halfs, the domestic circles of the Islands; and travel with them over a great number of estates, and hear their conversations with the managers, the attorneys, &c. &c.; all of which creates no slight degree of interest in the mind of the general reader. Each volume has its peculiar excellencies; and both are fitted to exert a great and salutary influence on the public mind of

"The American Union" was formed in January, 1835. Its principal object was, to collect and diffuse facts, in respect to the condition of slavery and of the African race, whether existing on this continent and its islands, or in Africa. It has published but " one small volume of letters on the more northern of the slaveholding States in this country, and various documents." "Other volumes have been partially prepared, but the pecuniary embarrassments of the times have prevented their completion and publication. The publication of the volume now before us, exhib iting as it does, "an unusual degree of candor, instry, sound judgment and discriminating observaion," forms an invaluable contribution to that stock of materials, which a gracious Providence is collecting and combining for the ultimate, and we hope, speedy

erthrow of the whole system of American From these facts the public will learn that the American Union " is not dead, though it has seemed to be asleep. It keeps its grand object steadily in iew, determined to improve every opening of Providence, for the diffusion of light and knowledge, by which alone the public mind can be prepared for a united and resistless onset upon the strong holds of slavery in our country. The principles of the Union are thoroughly anti-slavery; as much so as those of any association of our fellow citizens; and its aim is variably the same: to unsettle the deep laid foundations of the system by means adapted to man's moral evident design of it is to press the param nature; to unite all hands and hearts, in every secion of the land in support of the great law of Christ, thou shalt love thy neighbor as thyself;" and to create every where a conviction that compulsory servitude is a violation of this law. To that end, the letters " of Mr. Hovey furnish a rich contribution and we indulge the strong hope that they will be purchased largely, circulated widely, read attentively, and not only confirm the conviction of the north, that the removal of slavery is practicable, but create a esolution at the south, that what can be done so easily, shall be done without delay.

THEATRICAL AMUSEMENTS." pp. 32. "THE-ATRICAL ENTERTAINMENTS." pp. 28. These are Premium Tracts, written, the first by

Rev. S. P. Hill, of Baltimore, the second by Rev. W. Plummer, of Richmond, Va. and published by the Baptist General Tract Society." Each of them contains a clear exposition of the inevitable dangers, and the great and abounding moral

evils of the Theatre. Each brings forward a train of facts and reasonings, which can produce nothing less A DEFENCE of Roy's Hebrew Diction than consiction: deep and solemn conviction on every reader, who is not already thoroughly disciplined as to conscience and moral feeling, in this "school of vice." Each portrays the wreck of character, pro perty, life and hope of salvation, involved in these nusements, not more vividly than justly. And ach, with equal truth and power, sketch the history of the theatre in its bearing on individuals, cities, and nations; while they expose fully the futility of all apologies and arguments for the continuance of that ouse" which " is the way to hell."

Such tracts are needed. But how shall they find heir way into those houses of ill fame, brothels and groggeries, from which the largest supply of the theare going population is furnished? How shall they be made to tell on the consciences of those who are already taken captive by the enchantress, and bound in fetters stronger than iron! Christian benevolence, we doubt not, can and will answer these questions. by deeds if not by words. But in this case as in others, the chief hope and

abor of the benevolent, will be directed to those who are not beyond the reach of recovery; the occasional visitant of the " devil's chapel," the unwary youth, who yet has the remains of a virtuous education, and whose moral sense has not been utterly stifled by indulgence in unlawful pleasure and damning crime; and the "stranger," who first learns when traversing the streets of the city, this device of Satan to entrap his soul, and east him headlong into the pit. The widest possible circulation ought to be given to "moni- is not in the East, but in the West; and tors " like these, in the country as well as the city; Indiana. The Dr. thinks that "the good among children and youth, as well as men of maturer the East fancy-that because we in the years, and mothers who dont upon their offspring as many things, we also lack knowledge, their glory and joy. There is

The character of all plays written for the stage, is ciency there. "It is long since it has been well described by J. Collier, as quoted on the cover wise men come from the East;" but, of one of these tracts. "They laugh at pedantry, gratifying to our Eastern friends to know, and teach Atheism; they cure a pimple and give the which travels with immense velocity, has plague." As to the Stage; "It strikes at the root of or other reached the western world!"

principle, draws off the inclinations spoils good education. It is the most te emasculate people's spirits, and de

And yet, our public papers teen advertisements, and with theatrical pulls from and their Correspondents! Every thing is can be done by professed Conservators of no tue, to allure thousands to a place, who could be collected to hear a play, that die

Food and Cooking. By. Wm. A. Aleest, of the "Young Wife," &c. First stered tion. pp. 424, 12 mo. Boston; Geo. W. No. 1, Cornhill. 1838.

religion and decency!!

If in the multitude of words spoken, there not sin, it can hardly be expected that in the tudes of words written, there shall be en from error. And yet, we shall be among the charge error on an author who has labored so and so well, for his generation as Dr. Alcon. 'housekeepers'' however, will probably arms " against a gentleman intruder on their domain, and gently warn him off as a bawoman's matters, and an invader of risk time immemorial have been acknowledged exclusively to the Ladies. Whether the housekeepers " will meet him thus page time alone can determine; but that old pecially famous ones, can be doubted by a has even a smattering knowledge of hum We venture to say however, all opinious trary notwithstanding, that this volume fund of valuable instruction, not to be found the same compass elsewhere; that very many every one, man or woman, who reads wall must be either too wise or too idiotic to be Men could not live always if they would; no they live always if they could; but while who would not live comfortably and useful loves not health and happiness? And on a health and happiness more depend, than on ph of little consequence to ascertein the powers physical frame, and the species of aliment bes ed to render it the obedient and energetic of the immertal mind? Really, we cannot throw impression, that too many good men slight this more than they will wish they had don day. Not that every theory broached des received without examination, nor that atte meats and drinks " is to be the supreme of life; but, if usefulness and the glory of God

and wholesomeness of diet. VEGETABLE DIET; as sanctioned by men, and by experience in all ages. By A. Alcott. pp. 276. Boston; March, Cape Lyon. 1838.

grand object of living, then a measure of an

due to the subordinate object of health and re-

How vast the saving of time, labor and come

the man or woman, whose habitual aim is sin

That life may sometimes be prolonged, and b promoted by confinement to vegetable diet, pro no man of reflection will question. But that abstinence from animal food is in all cases de by the laws of our physical nature, is more the man of sound mind will contend for. Anima crented, and given to man for food as well as for uses, by Him who made man; and they may used, under the direction of an enlightened in not only with impanity, but with positive ! is sheer fanaticism that proscribes a whole heaven's bounties to the whole race of man ground that to some constitutions, and to so viduals positively diseased, they are nox mixed diet is called for by nature when health none of those articles of food which appetite are worthy to be condemned, howe may be an unmoderate indulgence in the use Indeed we are led to this conclusion by a car amination of the volume now before us; althou of vegetable over animal food. The opinion entific and practical physicians, scattered land, and the experience of distinguished men various departments of life, are worthy of gre spect and confidence, on every subject ; the health of the body and the mind. And her are collected and duly arrayed, and can with great skill; but after all, men will eat fee the patriarchs and the prophets and the spostes " asking no questions for conscience sake;" and fully justified to their own consciences in enting ever is set before them. It is neither pe desirable to change the " course of the world" gard to the nature of their food; but the place renders an important service to mankind, unites with the Theologian in pressing the de vailing modes of preparing food, and the add of appetite; and urges on man the daty, w they eat or drink, or whatever they do, to do the glory of God.

a Review of it, by Moses Stuart, of Ander

1838. pp. 12. Octavo. It is well for the writer of this article that he ceals his name. As to the merits of the con we are ill prepared to judge. But where it lies, in regard to the main points, is made vi by the spirit of the "Defence." No man of mind, and rationally confident in the core positions, was ever yet betrayed into such travagances of passion against a respectable nist, as are here exhibited. It is doubtful whet equal amount of scurrility and vulgar abuse w compressed before within so small a space. some of the political pamphlets of ten or fe ago. However that may be, it is certain emetic administered by the Andover profe operated admirably, and brought up an quantity of bile, no doubt to the great reressed organs of the "Defender of the Most heartily do we wish him better health with the usual accompaniments of a reddy for ling eye, and a graceful movement of the whole h aptoms fearfully absent during the wicked of April and May.

ADDRESS, by Rev. D. Macauley, D. D.

sion of his being inaugurated as Hanover College, March 28, 1838. Where Hanover College is, we are no from a single allusion in the address, we ever is a grievous mistake. There is m

ed at this bably be c of all we be ons; and for Great Valley, &c. They ne ight has reache ostles' com now to say to l They have claims are sati es or Semi

June 29

MAN of Sorno Displayed. By of the gos see 12mo. he first glance ipate a delina man of sorr ted; and we a singular piec speak lightly of piety in h and a fresh im ing in it inco ich the author | de work be haps, whether of personal the meekness an avowed par our and his own ning, and quai at those who v cur the author attractive to n in disgust. ks of this descr t little, at this per er to leave our rding Angel, to be record and publis at the best, is GENER

NE The General Ass of Massachuse utiful church of

was chosen Mo Rev. - Bem The following per the Association. Berkshire Associa Mountain-Non Hampshire Centr Hampden-Mear Franklin-Mess Brookfield-Mess Harmony-Messi Worcester Centre Worcester North Middlesex Union Middlesex South Woburn-J. Ber Andover-J. Page Essex North-J. Salem and Vicin Suffolk North-0 Suffolk South-M Norfolk-Messrs. Taunton-Messrs Old Colony-Me Pilgrim-Messrs Vineyard Sound Brewster-E. Pra Massachusetts Mi nd Fitch.

General Conventi General Associat General Associati General Conferen Evangelical Con ara. Whipple and General Assembl edentials of Rev. J. ted. A question a

ation in the presen

harch. The question

Rev. Messrs. Snel

sequent discussion

inted a Committee ednesday mornic SABBATH Sixty-five member were hopefully s of the presen Oxford, during f the Sabbath Scho everal among the ac-ects of the work; as or the first time, we

chool in Munson, it ensive revival with The revival in W er, made the school hose who shared in cholars of the Sabb cholars of the Sabb became hapefully ix, with their teach In Nantucket, ele-sting lads in the sc nales, have been by anies, have been be a deeply interesting. Northamplon, been converted. It is have become pictofession. It has hat sixty have been a Williamshurgh. illiamsburgh. For several me For several mont as interest and sor lost of the Sabbath ost of the Sabbath her schools in all

FOURTH OF JUS inter, in a letter dat ill time by process nons, orations, and raise." And so on has passed

But could the fa but could the fa lown the vista of y amperance would, one;—how, ns the sits to mingle the lis devil incarnate tem from innocen

Jane 29, 1838.

ight has reached there! In this, we will obey

They have hitherto yielded their claims, from

to the professed wants of the West. But

aims are satisfied. Let no western agent for

eges or Seminaries of any kind be any more en-

Man of Sorrows; or, the Providence of God Displayed. By William Jackson, S. B. G. min-idee of the gospel at South Boston; and for five years a missionary in Nova Scotia. 21 edition, pp. 360. 12mo. Boston; E. D. Strong. 1838.

The first glance at the title of this book led us to

ned; and we found ourselves engaged in read-

h and a fresh impulse to love. We have detected

le work be so considered. It is questionable

aps, whether the publication of so lengthened a

the meekness of Christ; especially when closed

an avowed parrallelism between the life of his

ar and his own. The almost unbroken chain of

g, and quaint conceits, and sly insinuations

those who were so wicked or unfortunate as

or the author's displeasure, will render the vol-

n in disgust. Our own apprehension is, that

tle, at this period of the world, and that it were

er to leave our "lives" in the hands of the Re

GENERAL ASSOCIATION.

The General Association of Congregational Minis

of Massachusetts, assembled in the spacious and

was chosen Moderator, Rev. J. C. Abbott Scribe,

Berkshire Association-Messrs. Hawley & Knight.

Hampshire Central-Messrs. Roid and Bement

Hampleg-Messrs. Hinsdale and Backus.

Franklin-Messrs. Richards and Baldwin.

Brookfield-Messrs. Horton and Kimball.

Harmony-Messrs, Wilde and Grosvenor.

Middlesex South-Newhall and Wilder.

Suffolk South-Messrs. Abbott and Aiken.

Norfolk-Messrs, Sheldon and Ward.

Taunton-Messrs. Raymond and Fowler.

Old Colony-Messrs. Roberts and Burt.

Vineyard Sound-Messra, Hooker and Marchant

Massachusetts Missionary Society-Messrs. Fay

General Convention of Vermont-I. K. Converse

General Association of New Hampshire-J. R.

Ecangelical Consociation of Rhode Island-

General Assembly of Presbyterian Church .- The

ted. A question arose about recognizing this del-

ration in the present position of the Presbyterian

Church. The question was laid upon the table for

pointed a Committee of Arrangements. Adjourned

SABBATH SCHOOL REVIVALS.

xty-five members of the Sabbath School in Hatwere hopefully converted during the first three

Oxford, during the past winter, quite a number to Subbath Scholars, it is hoped were born again, ral among the adult classes were among the sub-of the work; and some adults who, this year

e first time, were persuaded to unite with the

handred and ten members of the Sabbath

of in Munson, have become interested in the ex-re revival with which that town has been visited.

The revival in Ware village, during the last win-made the school a seeme of great interest. Among size who shared in this revival, were thirty-three cholars of the Sabbath School. Of one class of 17,

a deeply interesting state of mind.

In Northampton, 40 members of the school have een converted. In North Brookfield, sixty scholars have become pious, and 35 have made a public foliation. It has been stated, in a former number, this sixty have become

sixty have been hopefully converted in the school

ne interest and some cases of hopful conversion, in host of the Sabbath Schools in this city; and in many ther schools in all sections of the State. [Sabbath School Visiter.

FOURTH OF JULY .- " This day ." said John Ad-

s, in a letter dated 1776, "must be celebrated in time by processions, bonfires, bells, cannon, ser-ns, orations, and every demonstration of joy and time." And so it has been until nearly all that gen-

several months past, there has been more or

amsburgh.

ne hapefully pious. Of another class of nine, is, with their teacher, became hopefully pious.

In Nantucket, elenes of the oldest and most intersting lads in the school, and twefre of the older fenales, have been born again. There are many more

sequent discussion. Prayer by Moderator. Rev. Messrs. Snell, Holmes and Fay, were ap-

esday morning, 8 o'clock.

als of Rev. J. H. Church, D. D., were pre-

FOREIGN BODIES.

General Association of Connecticut-None

General Conference of Maine-None.

Messrs. Whipple and Vernon.

Pilgrim-Messrs. Dexter and Hall.

Worcester Central-None. Worcester North-D. O. Morton.

Middlesex Union -None.

Essex North-J. C. March.

Salem and Vicinity-W. Galo.

Suffolk North-G. W. Blagden.

Weburn-J. Bennett.

Brewster-E. Pratt.

and Fitch.

church of Rev. Mr. Holmes. Rev. L. Shel-

NEW BEDFORD, JUNE 26, 1838.

at the best, is imperfect here.

nd Rev. - Bement, Assistant Scribe. The following persons were recognized as members

Mountain-None.

stive to some, while others will throw it

personal incidents, is altogether consistent

he author professes to be actuated, unless the

ned. The West is as fully able to sustain itself

atrical puffs from Edite nts! Every thing is done, to ed Conservators of public w ads to a place, where not to o hear a play, that did not out

g. By. Wm. A. Alcatt, author ge. First stereotype etc. Boston; Geo. W. Light.

tion as Dr. Alcott. Sea varn him off as a busy body d an invader of rights that f adies. Whether the "your meet him thus pugnacio knowledge of human natur ways if they would; nor won ey could; but while they live, nore depend, than on physicis. ascertein the powers of the he species of alin ent and energetic servant of Really, we cannot throw of the any good men slight this subject vish they had done, at a futtheory broached deserves to be is to be the supreme object of and the glory of God be the

as sanctioned by medica Boston; March, Capen 4

then a measure of attention bject of health and regimes.

time, labor and comfort, i

se habitual aim is simplici

nes be prolonged, and health nt to vegetable diet, probably will question. But that tot food is in all cases demanded ical nature, is more than any contend for. Animals wen man for food as well as for other de man; and they may be a ion of an enlightened judgment, , but with positive benefit ant proscribes a whole class of the whole race of man, on the estitutions, and to some indi ased, they are noxious. by nature when healthy; an of food which appetite select demned, however censural indulgence in the use of the his conclusion by a cursory e now before us; although to press the paramount claim food. The opinions of sci hysicians, scattered over the of distinguished men in th of life, are worthy of great re on every subject pertaining and the mind. And here the y arrayed, and commented after all, mon will eat flesh, w e prophets and the apostles did for conscience sake;" and we n. It is neither possible no " course of the world " in r heir food; but the physiologis rian in pressing the dety of

oy's Hebrew Dictionary, against Moses Stuart, of Andover; point American Review for April.

n he exposes errors in the p

eparing food, and the indulgent

on man the duty, whether

whatever they do, to do all to

riter of this article that he conthe merits of the controver to judge. But where the truth nin points, is made very clear Defence." No man of sons confident in the correctness yet betrayed into such silly exon against a respectable entageited. It is doubtful whether I rility and vulgar abuse were ere thin so small a space, unless is pamphlets of ten or farty years may be, it is certain that the and brought up an unusual ubt to the great relief of the opthe "Defender of the faith." wish him better health hereafter, mimonts of a ruddy face, a smi-I movement of the whole frare; sent during the wicked months

. Macauley, D. D. on the occa-inaugurated as President of March 28, 1838.

llege is, we are not apprised; in the address, we learn that it in the West; and prebably, in inks that "the good people of because we in the West leck lack knowledge." This here-stake. There is no such deflong since it has been said, that the East;" but, "it most be n friends to know, that light, nense velocity, has some

jeed at this gratifying intelligence. We shall 'ter year, at this antional jubilee, been sunk in beastly bably be called upon hereafter to drain our

It is not for Temperance men to frown, in an as-cetic spirit, upon all such occasions; but be it theirs to lay their hand upon this deadly evil, and by exames of all we had reserved for Foreign and Home as; and for the distribution of Bibles and to lay their hand upon this deadily evil, and by exam-ple and precept, to render the season one whose re-currence no parent, wife, or child, shall ever regret. Already the influence of the Temperance cause upon it is extensive and powerful;—but we are still to come up to it, year after year, as the heaviest shock in bat-tie; and we may feel that every stroke we give the hydra on this day, the weaker will be grow till he is destroyed forever. over the realms of Paganism, to send it into Great Valley," and build Colleges, Academies, c. They need not our commisseration nor help. Apostles' command, and " rejoice alway." It is now to say to Massachusetts Christians, " Look own Colleges and schools." They need

by an on this day, the weaker will be grow till be is destroyed forever.

We are pleased to see that extensive preparations are making for celebrations of this birth-day of freedom, the present year, on strict Temperance principles. To our friends we would say, be true to the cause committed to your trust, and let the banner of total abstinence wave far and wide over our fair republic. Choose orators who shall advocate total abstinence as lying at the base of the temple of freedom. Let the man be repudiated as the enemy of the best interests of his country who shall drink himself, or give to others the drink of the drunkard. Banish bacchanalian songs. Express your sentiments and chanalian songs. Express your sentiments and lings and carry them by acclamation, but hanish sts. They are the mightiest engine of drunkenness. Bring out, too, your children by scores and thousands, and let them sit down with you under the shade of the tree of Temperance. Tell them of Washington. Tell them of the battles of the revolucipate a delineation of the character of CHRIST, man of sorrows." But our mistake was soon Washington. Tell them of the battles of the revolu-tion, and the declaration of independence. And tell them of the Temperance reformation, a work not less heroic, and, in its bearing on the interests of men for both worlds, unspenkably more important, and bid them cherish it forever.—Temp. Journal. ng a singular piece of auto-biography. We would speak lightly of it. Possibly it may serve the f piety in some circles, giving new strength to hing in it incompatible with the Christian spirit by

Signers of the Declaration of Independence. Of the fifty-six signers of the Declaration of Inde-pendence, it is stated that nine were born in Massa-chusetts; eight in Virginia; five in Maryland; four in Connecticut; four in New Jersey; four in Pennsyl-vania; four in South Carolina; three in New York; three in Delaware; two in Rhode Island; one in e; three in Ireland; two in England; two is

Maine; there in Ireland; two in England; two in Scotland; and one in Wales.

Twenty-one were attorneys; ten mechanics; four physicians; three farmers; one clergyman; one printer; sixteen were men of fortune.

Eight were graduates of Harvard College; four of Yale, three of New Jersey; two of Philadelphia; two of William and Mary; three of Cambridge, England; two of Edinburgh; and one of St. Omer's.

At the time of their deaths, five were over 90 years of age; seven between 80 and 90; eleven between

is of this description will profit the cause of truth age; seven between 80 and 90; eleven between and 80; twelve between 60 and 70; eleven berding Angel, to be disclosed in another world, than ecord and publish them ourselves. Self knowl-

70 and 80; twelve between 60 and 70; eleven between 50 and 60; seven between 40 and 50; one died at the age of 27, and the age of two uncertain.

At the time of signing the declaration, the average of the members was 44 years.

They lived to the average of more than sixty-five years and ten months. The youngest member was Edward Rutlege, of South Carolina, who was in his 27th year. He lived to the age of 51. The next youngest member was Thomas Lynch, of the same State, who was also in his 27th year. He was cast away at sea in the fall of 1776. way at sea in the fall of 1776.

away at sea in the fall of 1776.

Benjamin Franklin was the oldest member. He
was in his seventy-first year when he signed the declaration. He lived in 1790, and survived 16 of his
younger brethren. Stephen Hopkins, of Rhode Island, the next oldest member, was born in 1707, and died in 1785. ied in 1785. Charles Carroll attained the greatest age, dying in is 96th year. William Ellery, of Rhode Island, died a his 91st year.—Sailor's Magazine.

Choice of a Bishop .- A meeting of the Massachupiscopal Convention was held in this city or saday and Thursday. Besides other business the question whether the convention would proceed to the election of an Assistant Bishop was, after con-

siderable discussion, determined in the affirmative, by a clerical vote of 18 to 9, and a lay vote of 21 to 4. The convention then proceeded to the election, and the Rev. Alonza Potter, D. D. a Professor in Union College, and recently Rector of St. Paul's Church in this city, received 20 out of 25 votes. The lay delectors gates concurred unanimously in the election, giving 23 votes for each church; I was for Dr. Stone and 4

23 votes for each church; I was for Dr. Stone and 4 blanks. A committee was appointed to notify Dr. Potter of his election.

At a late meeting of the Episcopal Convention of Rhode Island, resolutions were passed proposing to withdraw from the Eastern discusse. These resolutions were on Wednesday laid before the convention sitting in this city, and were assented to.—Dai. Adv.

Summary of News.

FRANCE.—New difficulties are said to have sprung between the French and Turkish fleets before Tu nis. The whole French squadron of the Levant had been ordered to join the Admiral on the Tunis station. The dispute is about the absolute independence of the Bey of Tunis, on which the Turkish minister of foreign affairs insists, and to which the French gov ent will not accede.

INDIA.—The overland despatch from India (via Marseilles) arrived on Saturday, bringing intelligence from Calcutta and Madras to the middle, and from Bombay to the end of March. The accounts of the progress of the famine in the western provinces are most horrible; the inhabitants of Agra are compelled nost norther, the mannings of Agra are compensed to forego their evening drives, on account of the intolerable effluvia arising from the dead bodies surrounding the station. A small river near Campore, is said to be actually choked with the corpses of the multitude starved to death. A relief fund has been opened in Calcutta, and on the 15th of March the sub tions amounted to above 40,000 rupees. Money was so scarce at Delhi, that the Emperor's salary was three months in arrear. A war with Burmah contin-ues to be expected.

CHINA.—Advices from Canton to the 31st of January have arrived, but they communicate nothing fresh whatever, relative to trade, in contradistinction from the last accounts. The Chinese government, finding that the prohibition of opium is counteracted by smuggling, have agreed to admit it on paying a certain rate of duty, and the whole of the business in

New York, to the fish of June. The legislature has been convened to take into consideration the state of the Island, under the laws of apprenticeship for the laboring population. The Governor in his address to the surface and floated for several days, sustaining many of the unfortunate passengers. The thirty rescued by the Henry Camerdon, were supported in this manner. One of the Lamr's who estate that the apprentices will be found worthy of freedom, and that it will add as a double blessing by securing also the future interests of the planters. He distinctly informed the Assembly that Her Majesty's Ministers would not entertain any question of further componsation; pronounces it "physically impossible to maintain the apprenticeship system with any hope of the first and the product of the control of the c

STEAM BOAT EXPLOSION.

WILMINGTON, N. C. June 18, 1838. oss of the steam packet Puluski, with a crew of thirty-seven, and one hundred and fifty or one

hundred and sixty passengers.
On Thursday, the 14th instant, the steamer Pu-Laski, Capinin Dunois, left Charleston for Balti-more with about 150 passengers, of whom about 50 were ladies.

At about 11 o'clock on the same night, while off the North Carolina coast, say 30 miles from land, weather moderate and night dark, the starboard boil-

weather moderate and figure dark, the starboard bouer exploded, and the vessel was lost, with all the pasengers and crew except those whose names are enumerated among the saved in the list to be found below.
We have gathered the following facts from the first
mate, Mr. Hibberd, who had charge of the boat at the
time. Mr. Hibberd states that at about 10 o'clock at We have gathered the following facts from the first mate, Mr. Hibberd, who had charge of the boat at the time. Mr. Hibberd states that about 10 o'clock at mate, Mr. Hibberd states that a thout 10 o'clock at mate, Mr. Hibberd states that at about 10 o'clock at mate, Mr. Hibberd states that a thout 10 o'clock at mate, Mr. Hibberd states that at about 10 o'clock at mate, Mr. Hibberd states that a thout 10 o'clock at mate, Mr. Hibberd states that at about 10 o'clock at mate, Mr. Hibberd states that at about 10 o'clock at mate, Mr. Hibberd states that a thout 10 o'clock at mate, Mr. Hibberd states that a thout 10 o'clock at mate, Mr. Hibberd states that a thout 10 o'clock at mate, Mr. Hibberd states that at sum of the boat, and that he was pacing the mate, Mr. Hibberd states that at the time. Mr. Hibberd states that at the time. Mr. Hibberd states that at the time. Mr. Hibberd states that the boat at the time. Mr. Hibberd states that the low of the boat, and that he was pacing the mate, Mr. Hibbe

open; that the timbers and plank on the starboard side

the other boats to be lowered, and two were put into the water, but they leaked so much in conce of their long exposure to the sun, that put into the water, but they leaked so much in con-sequence of their long exposure to the sun, that one of them surk, after a fruitless attempt to bail her. He had in the interin taken several from the water, until the number made ten. In the other boat affoat there were eleven. While they were making a fruit-less attempt to bail the small boat, the Pulaski went down with a dreadful crash, in about 45 minutes after the explain.

Both boats now insisted upon Mr. Hibberd's di-recting their course to the shore, but he resisted their remonstrances, replying that he would not abandon the spot until daylight. At about three o'clock in the morning they started, in the midst of the waitings of the hopeless beings who were floating around in every direction, upon pieces of the wreck, to seek land, which was about thirty miles distant. After pulling shout thirteen hours, the persons in both boats beabout thirteen hours, the persons in both boats be-came tired, and insisted that Mr. Hibberd should land. This he opposed thinks

came tired, and insisted that Mr. Hibberd should land. This he opposed, thinking it safest to proceed along the coast, and to enter some one of its numerous inlets; but he was at length forced to yield to the general desire, and to attempt a landing upon the beach, a little east of Stump Inlet.

He advised Mr. Cooper, of Ga. who had command of the other boat, and a couple of ladies with two children under his charge, to wait until his boat had first landed, as he apprehended much danger in the attempt, and, should they succeed, they might assist him and the ladies and children. There were eleven persons in the mate's boat, having taken two black women from Mr. Cooper's. Of these, two passengers, one of the crew, and the two negro women were drowned, and six gained the shore. After waiting for a signal, which he received from the mate, Mr. gers, one of the crew, and the two negro women were drowned, and six gained the shore. After wait-ing for a signal, which be received from the mate, Mr. Cooper and his companion landed in about three hours after the first hoat, in safety. They then proceeded a short distance across Stump Sound, to Mr. Redd's of Short distance across Stump Sound, to Mr. Redd's of Onslow county, where they remained from Friday evening until Sunday morning, and then started for Wilmington. The mate and two passengers reached here this morning (18th June) about 9 o'clock.

The following is a list of the passengers in the Pulaski, on her leaving Charleston, as published in the passers of the civil

papers of that city.

Mrs. Nightingale and servant, Mrs. Fraser and child, Mr
Wilkins and child, Mrs. Mackay, child and servant, Mrs. Wa papers of that city.

Mrs. Nightingale's and servant, Mrs. Fraser and child, Mrs. Wilkins and child, Mrs. Mackay, child and servant, Mrs. Wagner, child and servant, Miss. A. Parkman, Miss. C. Parkman, Miss. T. Parkman, Miss. T. Parkman, Miss. T. Parkman, Miss. T. Parkman, Miss. B. Lamar, Miss. M. Lamar, Miss. M. Lamar, Miss. B. Lamar, Miss. M. Lamar, Miss. B. Lamar, Miss. Doublam, Mrs. Coumming and servant, Mrs. Wort, Mrs. Siewart and servant, Mrs. Taylor, Miss Drayton, Mrs. Pringle and child, Miss Pringle and nurse, Mrs. Murray, Miss. Murray, Miss. Britt, Miss. Heald, Mrs. Rutledge, Miss. Rutledge, Mrs. B. B. Ball, nurse, child and servant, Miss. Trappier, Mrs. Longworth, Mrs. Erit, Miss. Heald, Mrs. Rutledge, Mrs. Coy and child, Miss Clarke, Mrs. B. Fsmith, Mrs. N. Smith, Mrs. Gregory, Mrs. Davis, Mrs. B. Hubbard, Mrs. Merrett, Miss Greenwood, Col. Danham, Col. Hodson, Gen. Heath, Dr. Wilkins, Dr. Cumming, Dr. Stewart, Dr. Ash, Rev. E. Crofts, Rev. Mr. Murray, Major Twigs, Julige Rochester, Judge Cameron, Messers. S. B. Parkinsan, G. B. Lamar, C. Lamar, W. Lamar, T. Lamar, R. Parkinsan, G. B. Lamar, C. Lamar, W. Lamar, T. Lamar, R. Eldiridge, C. Ward, G. Hauttiggon, J. H. Cooper, H. B. Nich ols, L. Bird, A. Lovejoy, W. W. Fester, J. L. Wort, W. A. Stewart, A. Hamilton, S. Miller, R. W. Pooler, R. H. Pooler, J. B. Coy, T. H. Chings, R. Seabrook, I. S. Keith, G. H. Coy, T. H. Whaley, O. Gregory, N. Smith, B. F. Smith, Davis, R. D. Warter, R. L. Greenwood, Evans, Precana, Seabrook, Mater Murray, and Master Parkman—total 128.

Passengers saved in the two yawls.

Passengers saved in the two yawls.

Mrs. P. M. Nightingale, servant and child of Cumberland Island; Mrs. W. Fraser and child, St. Simons, Geo; J. H. Cooper, Glynn, Georgia; P. W. Pooler, Savannah, Georgia; Capt. Pooler, senr. Wm. Robertston, Savannah, Georgia; Elias L. Barney, N. C.; Solomon ——; S. Hibberd, 1st mate Pulaski; W. C. N. Swift, N. Bedford; Z. A. Zeuchtenberg, Munich; Charles B. Tappan, New York; Gideon West, New Bedford, boatswain; B. Brown, Norfolk, steward.

Persona drawwed in landing.

Persons drowned in landing.

Mr. Bird, of Bryan co. Georgia; an old gentlemar from Buffalo, N. York, and recently from Pensacola a young man, name unknown; Jenny, a colored woman; Priscilla, a colored woman, stewardess.

Thirty more Pessengers Saved.—The Wilming on (N. C.) Advertiser, dated the 20th, at 8 A. M

tains the following joyful news:

We are truly gratified to state that thirty of the Pulaski's passengers were picked up yesterday morn-ing, about 9 o'clock, 15 or 20 miles N. of the New Inlet, by the schooner Henry Camerdon, on her pas-sage from Philadelphia to Wilmington, and were landsage from Philadelphia to Wilmington, and were landed at our wharf about 7 o'clock same day. Their sufferings are more readily imagined than described. These unfortunate sufferers were immediately invited to the private residences of our gentlemen. Vessels are now cruising along the coast, with the hope of rescuing others of these unfortunate beings from a cants.

We here annex the names of the thirty, except one whose name is now unknown, and a fireman, name unknown; A. Lovejoy, Camden county, Geo. Maj. Heath, Baltimore; Maj. Twiggs and son, Richmond county, Geo.; Mr. Greenwood, Augusta, Ga. Mr. O'Gregory, do; Mrs. Noah Smith, do; Miss Rebecca O'Gregory, do; Mrs. Noah Smith, do; Miss Rebecca Lamar, Ao c; Charles Lamar, Savannah; Robert Sea-brook, Edisto Island, S. C; Masters T. & W. Whaley, (2) do; Mr. R. Hutchinson, Savannah; Mr. A. Hamilton, Angusta, Ga; Capt Penson, Baltimore; Mr. Edings, Edisto Island, S. C.; Mr. C. Ward, Savannah; Chicken, 1st Engineer; E. Joseph, New York; C. W. Clifton, Canton, Mississippi; D. Walk-er and nephew Thomas Downing, Charleston; War-ren Freeman, Macon Ga.; — unknown; John Cape, fireman, Baltimore; — fireman; Patrick and Bill, deck hands: Rhyngh a -man belonging to Dr. Stewart.—Transcript.

from the last accounts. The Chinese government, finding that the prohibition of opiam is counteracted by smuggling, have agreed to admit it on paying a certain rate of daty, and the whole of the business in this commodity is to be under the sole management of the Hong merchants.—Lond Merc. Jour.

From Jamaica.—We learn from the N. Y. Gazette that advises from Jamaica have been received at New York, to the 6th of June. The legislature has been convended to the internal control of the Hong merchants.—It is control to the strength of the iron.

It seems that the mate was mistaken in his statement that the wreck sunk on his leaving it. It broke is a convenient to the control of the recomment that the wreck sunk on his leaving it. It broke is experienced to the control of the recomment that the wreck sunk on his leaving it. It broke The Pulaski.—The mails today bring us many

open; that the timbers and plank on the starboard side were forced asunder, and that the boat took in water whenever she rolled in that direction.

He became immediately aware of the horrors of their situation, and the danger of letting the passengers know that the boat was sinking, before lowering the small boats. He proceeded, therefore, to do this. Upon dropping the boat, he was asked his object, and he replied that it was to pass around the steamer to ascertain her condition. Before doing this, however, he took in a couple of men. He ordered the other boats to be lowered, and two were shortly washingten, it is stated in a Rochester power that

Washington, it is stated in a Rochester paper, that one lady who lost her husband and two children was picked up alive, nithough by holding on to the boar the fingers of both of her hands were burned off, and her face shockingly burned also. It was supposshe could not live.

Another Steamboat Burnt .- The steamboat Varennes, the property of John Molson, of Montreal, was burnt on the Sorel river, near St Ours, a few days since. She was on her return trip from Chamby to Montreal. The passengers had not time to save their baggage, but all escaped without personal interval.

Muscogee, of Columbus, (Ga.) Capt. H. W. Van Vechten, late in the service of the United States, was wrecked in a gale of wind, and went down about 40 ult. She was on her passage from Indian river Apalachicola, and had come to anchor to repair h Apalachicola, and had cone to anchor to repair her boilers. There were twenty-two persons on board, three of whom were washed from the deck by the sea, which made a fair breach over her. The rest took to the boats just as the steamer went down, and after being cet four days were picked up by the new steamboat Gigaffe, and landed at Key West.

The schooner Lucy, of Salem, was run down on the night of the 16th inst. by the Br brig Richmon the night of the 16th inst. by the Br brig Richau-Lass, at Quebec. The only man saved out of sev was John H. Russell, the master, who clung to bower anchor of the R. L.

There are now computed to be 400 steamers on the Western waters alone. Add to these some 60 on Southern rivers and Sounds, and in Florida; about 80 on the Hudson and Delaware, and Long Island Sound; some 20 in New England down 60 to 80 on the great Lakes North—The total then the United States is about 700.—N. Y. Ere. Star.

Army Intelligence .- Major General Macomb has Army Interregence.—Major General pasconin has been assigned by the War Department to the com-mand in person of all our military forces on the north-ern frontier; and left Washington on Tuesday evening with his aids-de-camp to establish his Head Quarters at Sacket's Harbor.

**Wurters at Sacket's Harbor.

The War department has ordered two steamboats to be chartered—one on Lake Eric, and one on Lake Ontario—each to be manned and armed. The boat on Lake Eric will be placed under the command of Lieutenant J. Hemans.

Latest .- The latest advices from the frontier are of a more pacific complexion than of late we have been accustomed to receive. It appears that an arrange-ment has been entered into between Governor Marcy, and the Canadian authorities, having for its object a and the Canadian authorities, having for its object a mutual co-operation to prevent disorders, and guard against breaches of neutrality. Before this time Gen. Macomb has assumed the command. He will be sustained, not only by the regular force at his disposal, but also by the influence and aid of the great mass of the frontier population. They are beginning to feel that it is quite time to put a stop to the annoyances which the people of Canada have suffered at our hands, or rather at the hands of disaffected Canadians who have taken refuge within our borders. We may now confidently hope that the quiet of the frontier will not again be disturbed. Bill Johnson and his gang, so far as we know, are the only force at presgang, so far as we know, are the only force at present in arms against the peace of the two countries, and with the mutual efforts which will be made to capture him, it cannot be doubted that he will soon be obliged to abandon his haunts, or surrender, or periods. So, motority to the force of the countries of t So mote it be .- Jour. Com.

From the Cherokee Country .- From the Athens From the Cherokee Country.—From the Athens (Tenn.) Courier, of June 9th, we learn that Gen. Scott, was then at Fort Cass, and that there were at that time quietly collected about six thousand Cherokees. It was believed that not more than 500 Georgia Indians remained to be collected. The Tenessee gia Indians remained to be collected. The Lenessee Indians were voluntarily coming in, on the invitation of Gen. Scott, whose general order had produced the happiest effect in all quarters. On the 12th inst. the collection was to commence in North Carolina and Alabama, and no doubt was entertained but all would come peaceably in, in a very short time.

The General Assembly of Rhode Island adjourned on Saturday, after a session of one week at Newport. Among the acts passed was a license law, which auhorises twenty-one free holders in any town to call a thorises twenty-one free holders in any town to call a town meeting on the subject of granting licenses with-in the limits of that town. If a majority of the free-men present are opposed to granting any licenses, and so instruct the Town Council, then no licensess can be granted. On the contrary, if the vote is the other way, the Council are to grant licenses to proper appli-

A late act of the Legislature of Connecticut provides that any person may sell any quantity over three gallons without a license. Below this quantity licenes are required, and a bond of \$300 that he will not allow it to be drank on his premises. None but tav-ern keepers can sell by the glass, and they are forbid selling to miners, apprentices, &c.

Marietta College, Ohio.—The whole number of students, in the different departments of this College, is 215. Of these, 44 are members of the College—7 in the Teachers' Department—35 in the Conege—7 in the Teachers' Department—35 in the Preparatory Department—and 129 in the English School. The Faculty and Instructors, are Rev. Joel H. Linsley, President and Professor of Moral and Intellectual Philosophy,—with three Professors, the Principal of the Preparatory Department, and two Instructors.

The nomination of James K. Paulding, to be Secretary of the Navy, vice M. Dickerson, resigned, was confirmed by the Senate on Wednesday. On the Raue day also, was confirmed the nomination of John R. Livingston, to be Navy Agent for the port of New York, vice J. K. Paulding.

Brighton Market--Monday, June 25, 1838.

From the Daily Advertiser & Patriot.

Mr. Secretary Woodbury having declined the ap-pointment of Chief Justice of New Hampshire, Gov. Hill has nominated to the office, the Hon. Joel Parker, one of the Judges of the Court.

American Bank.—Bills of the American Eank of this city are again received at the Suffolk Bank.

subsequently picked up by the schooner, thirteen of there had landed, or been picked up near New Inlet, in one of the boats, useless at the time of the catastrophe, but which afterwards became water-light by soaking. Gen. Lamar is said to be among these. Those thus far ascertained to be saved amount to fifty-nine, and some hopes are entertained that still more may be found.—Transcript of Tucaday.

This melancholy case shows, most strongly, the necessity of some legislation for assuring the safety of steam navigation. Was the Pulaski a vessel fitted for steam navigation. Was the Pulaski a vessel fitted for seam navigation, and which prudent and skilful men, competent to judge of her fitness, would have ensured to judge of her fitness, would be required to put the country on the Juniata, sawmills, crops, feany board of examiners who could be appointed, were there legal provision for such an examination. This is the third or fourth disaster of this kind, in which is the third or fourth disaster of this kind, in which there is a provision for such as examination. This is the third or fourth disaster of this kind, in which there is a provision for such as examination. This is the third or fourth disaster of this kind, in which there is a provision for such as examination. This is the third or fourth disaster of this kind, in which third or fourth disaster of this kind, in which the provision for such as examination. This is the third or fourth disaster of this kind, in which the provision for such as examination of steamboats, and the law for the provision for such as examination. The

years of age, and, sleeping in a remote room, wer forgotten until too late, and perished in the fire.

Sad Accident .- On Saturday afternoon, at abo Sad Accident.—On Saturday afternoon, at about five o'clock, Henry Gardener Seaver, aged 15 years, son of Benjumin Seaver, was drowned near Braman's Batlaing Establishment. He was bathing outside of the enclosure, with several boys, and being an expert swimmer, had gone out a short distance, intending to reach a small raft, lately placed there for the purpose of swimming to it. The alarm was immediately given, and several boats put out to save him, but were too late, as the body was not found until an hour afterwards, when all efforts to restore him were anavailing.

unavailing.

Lamentable Accident.—We learn from a cor Lamentable Accident.—We learn from a correspondent at New York that three daughters of Mr. Cozzons, (well known to many of our citizens as the former courteous and affable host of the Hotel at West Point, and at present lessee of the recently erected "American House," at New York) were drowned at his country seat, called Cold Spring, on the North river, whilst bathing. Their ages were 14, 16, and 18. The youngest wont beyond her depth, and was in danger of drowning, when the second went to her rescue. Not succeeding in saving her sister, she was followed by the third, who attempted to bring them both to the shore, but her strength was exhausted, and all three perished in each other's arms!

Suicide .- We learn from Briggs, that Walter Watts, a convict in the State Prison, at Charlestown committed suicide on Sunday night, by hanging himself with his hed cord to a nail driven into the wall. He was tried for larceny, at Worcester, in January last, and, heing convicted, sentenced to seven years imprisonment. He had written several sentences with charcoal on the walls before destroying himself, one of which was this: "If I cannot have the pleasure of my own blood, no one else shall rule over me."

NOTICES.

The Middlesex Union Association will meet at the f Rev. James T. Woodbury, in Acton, the second Tu July, (10th prex.) at 11 o'clock A. M. Jos. W. Chos Boxboro', June 15th, 1838.

There will be a special meeting of the North Suffolk Assistation, at the house of the Rev. George W. Blugden, on Molay next, (the 2d of July.) at 3 o'clock P. M. for the purpo of renewing a licensure. Warren FAY, Scribe.

The Essex South Conference of Churches will hold the Exsex South Conference of Churches will hold ethig; the anniversaries of the societies of Christian blence under its supervision; at the Rev. Mr. Fitz's Miouse, in Jawisch, and the second Wednesday, the 110 y, at 9 o'clock A. M. Exercises, forenoon, Reports reses in behalf of Sabbath Schools, Education Society me Missions; afternoon, Bible Society and Foreign 18. Jan. F. McEwin S. (169) Jan. F. McEwin S. (169)

Topefield, June 25, 1838.

AMERICAN EDUCATION SOCIETY .- The Quarterly Meeting of the American Education Society we held at their Rooms, in Boston, on Wednesday, the 11 day of July, 1828, at 10 w'check A. M. The Examining Comittee of the Board, will attend at the same place on Torday, the day preceding, at 3 o'clock P. M. for evantimation Cand dates who shall apply for the patronage of the Society.

We By order of the Board, William Coonwell, Society,

The Suffalt South Association will meet at the house Rev. Asside Bigelow, in Halpole, on Tuesday, July 3, at 9 clock A. M.

In this city, Sam: 1 May mount and unflum, both of this city.

In Woburn, by Rev. Mr. Bennett, Mr. John B. Hutchinson I Woburn, by Rev. Mr. Bennett, Mr. John B. Hutchinson I Boston, of the firm of Kimball, Jewett & Co. to Miss Ruth

of Boston, of the firm of Kimball, Jewett & Co. to Miss Ruthy B. Wyman, doughter of L. Wyman, Esq. of W.

In West Bridgewater, Mr. Oliver W. Hall, of North Bridge-water, to Miss Bissan H. Copeland.

In Wrentham, Rev. Eli Thurston, of Hallowell, Mc. to Miss Marths Caroline, daughter of Phile Sanford, Esq.

In Wrentham, Cept. Charles J. Wilder, to Miss Eliza Carter.—In Bradford, Mr. Daniel Kimball, of the firm of Keyes & Kimball, of this city, to Miss Charlotte C. Tenney.

In Portland, Mr. Thomas Wall, to Miss Ann Weldon, of Boston.

In Weymouth, Mr. Jotham Haven, aged 79.

In Weymouth, Mrs. Nancy Churchill, of Plymouth, 54.

In Horvard, Mrs. Refereces Woods, 86.

In Ashby, Mrs. Grains Harrett, 89 years.—" Blessed are the deficiely Mrs. of consumption, Mrs. of Josish T. Ashton, 29.

Wayland, 2019.

inton, 29, inst. Mr. David Baldwin, 48, inst. Mr. David Baldwin, 48, the inst. Thomas Hubbard, M. D. 63; for the inst. Thomas Hubbard, Mr. D. 63; for least president of the State Medical Society, et late Dr. Nathan Smith, in the Profess to the Medical Institution of Yale College Franklin Chase, 47, 44h inst. of small pox, Mr. Jeremial 19, 24—the same day, Mary L. younges years.

At market 140 Beef Cattle, 20 Cows and Calves, 940 Sheep, and 250 Swine.

and 250 Swine.

Prices—Heef Cattle—We quote to correspond with last week, viz. first quality at \$8 a 2 25; second quality 7 25 a 7 75; third quality 6 50 a \$7.

Cover and Cattes—In demand. Sales were made at \$28, M, 57, 42, and \$50.

Sieine—One lot only was sold to peddle, and those without weighing; two small lots of old at 8c; at retail, from 8 to \$2c, according to size and quality.

MEDICAL LECTURES.

ME DICAL LECTURES.

THE Medical Lectures at Dartmouth College, will commence on Thursday, the second day of August, and continue thirteen weeks.

Anatomy, Sungery as Medica, and Medical Jurisprudence, by Physiology, M. D.

Theory and Practice of Physic, by J. Delemater, M. D.

Chemistry and Pharmacy, by O. P. Hubbarder, M. D.

Anatomical Bemonstrations, by N. Worcester, M. D.

Fees for the course,

Matriculating fee,

Matriculating fee,

Honover, N. H. June 1st, 1838.

3w. (*)—29.

Emerson's Life.

IFE of the Rev. Joseph Emerson, pastor of the Third Congregational Church in Beverly, Mass. and subsequently Principal of a Female Seminary; by Rev. Ralph Emderney of Ecclesiastical History in the Theological Seminary, Andover, Mass; published and for sale by CROCK-ER & BREWSTER, 47 Washington street. NEW BOOKS. EW BOOKS, for sale by the Mass. S. S. Society, No.

| Corabilis | Cora oir of Hannah Hobbie. Unpublished Letters and Correspondence of Mrs. Isa-

Memoir of Hannah Hobbie.
The Unpublished Letters and clorrespondence of Mrs. Isaelli Graham.
Missionary Enterprises in the South Sea Islands.
Philip's Devotional Guides. 2 vols.
The Life and Times of Whitefield. By Philip.
Dr. Humphrey's Foreign Tour. 2 vols.
June 29.
C. C. DEAN, Depositary.

BOOKS FOR YOUNG MEN.

DIVINITY OF CHRIST.

A DEMONSTRATION of the True and Eternal Goillead of Our Lord Jesus Christ, against modern attacks. By Dionysius Van De Wyaperses, D. B., Fro. of Philos., Markani, at Leyden. Which gather the Christian profit of Hague Society, for the Defence Christian 1792. Translated from the Dutch, by Thomas Bell, Minister, Glazow. A new edition. Collated with Alexander's Translation. Just published by GOULD, KENDALL & LINCOLN, SW Washington street.

Ticknor's Medical Philosophy.

A POPULAR Treatise on Medical Philosophy; or an Exposition of Quackery and Imposture in Medicine. Read
before the Phi Beta Kappa Society of Inion College, at its
Auniversary Meeting, and in conformity with a revolution,
published as a part of its transactions, by Caleb Ticknor, N.
D. author of the Philosophy of Living—No. 77, Harper's
Family Library, Just published and for sale at CROCKER
& BREWSTER'S, 47 Washington street. June 29,

A FRESH Supply, Just received. Porbid them Not; o. the A hindrances which present little Children from coming to Christ; by T. E. Dwight. The Boolef Family, written for the Massachusetts Sunday School Committee of Publication; 2d edition. The Interest of Equation of the Committee of Publication; 2d edition. The Lorentz of Equation of the Committee of Publication; 2d edition. The Lorentz of Equation of the Committee of Publication; 2d edition. The Interest of Equation of Publication of Publication of Committee of Publication; 2d edition. The Interest of Publication of Pu

PARKER'S TOUR.

OURNAL of an Exploring Tour beyond the Rocky Mountains, under the direction of the A. B. C. F. M., performed in the years 1835, 6, and 7; containing a description of the Geography, Geology, Climate, and Productions; and the number, manners and customs of the natives. With a map of Oregon Territory. By Rev. Sam'l Parker, A. M. Just received and for sale by CROCKER & BREWSTER, 47 Washington street.

A^N Essay, on the Evils of Popular Ignorance, by John Foster, author of Essays on Decision of Character, &c. First American edition, divided into chapters and sections, with a general index to the subjects. Published and for sale by CROCKER & BREWSTER, 47 Washington st. J. 29.

STEARNS'S LIFE.

Foster on Popular Ignorance.

IFE and Select Discourses of Rev. Samuel H. Stearns. The French Revolution, a history, in 2 vols.; by Thom-The American Flower Gardener's Companion, adapted to the Northern States; by Edward Sayers, landscape and orna-

ne Northern States, by including ardener.

A Narrative of Missionary Enterprises in the South Sea Islands, with remarks upon the natural history of the islands, with remarks upon the natural history of the inhulutant prigin, languages, traditions, and usages of the inhulutant prigin, languages, traditions, and usages of the inhulutant programmer. lands, with remarks upon the natural history of the islands origin, languages, traditions, and usages of the inhabitants by John Willsums, of the London Missionary Society; fo sale at CROCKER & BREWSTER'S, 47 Washington st. 29

MEMOIR of Isabella Campbell, of Roseneath, Dumbar-tonshire, Scotland, with a Preliminary Essay, by an uerican Clergyman. "No nourishment is here for worldly nds; but for theirs who of the world are weary." From \$2 & BREWSTER, 47 Washington street. June 29. HANCOCK ON PEACE.

WHE principles of Peace, exemplified in the conduct of the Society of Friends in Ireland, during the rehelition of he year 1798, with some preliminary and concluding observations. By Thomas Hancock, M. D. Just published by the American Peace Society, and for sale at their Depository, by WHIPPLE & DAMRELL, No. 9.

QUESTIONS.

DAPTED to Emerson's North American Arithmetic,
Part Third. By William D. Swan, Principal of the

Part Third. By William D. Swan, Principal of the Nock School, Charlestown Recommendation from the author of the North American Reston, May 15, 1623.

Mr. Wm. D. Swan, Dear Sir,—Several months since, I saw a copy of a set of Questions adapted to the Third Part of the North American Arithmetic, and prepared, as I was informed, by yourself and Mr. J. A. Harris. It does not appear that these questions have ever been offered for sale in

A MANUAL OF PRAYER;

A MANUAL OF PRAYER;

DESIGNED to assist Young Christians, in learning the subjects and modes of devotion. With an Introduction of the Christian Christians. Albert Bernes.

Lawrence of the Christian of the Christian Christian of piety, by a Village Pastor. With an Introductory Essay, by the Rev. Dr. Alexander, of Princes ton, N. J. "Feed my lambs."

The Anxious Enquirer after Salvation, directed and encouraged, by John Angell James, autior of "Family Monitor," "Christian Charity," "Guide to Piety."

Directions to Persons first commencing a Religious Life.

For sale by PERKINS & MARVIN, 114 Washington st. 29.

NEW YORK MIRROR. New Volume. ASEW A ORK MIKROR. New Volume.

ANIE next number of this popular Periodical will commence its sixteenth volume, and will be embellished with a fine engraving of Charles Sprague, from a painting by Harding. This will be followed by several splendid steel engravings and wood cuts; and every new former than popular piece of Music. This work has a list if contain a popular piece of Music. This work has a list if more than two hundred contributors, among whom are More Terms. So yellow, and the contributors of the contributors

DELUNG'S MITHRIDATES.—Mithridates oder allge-meine Sprachenkunde mit dem Vater Unser als Sprach-A DELUNG'S MITHERDALES.—Minimales our mage-America Spracheskunde mit dem Vater Unser als Sprach-probe in bey nahe für hundert sprachen and mundarden, von Johann Christolph Adelung, Churiwatl, Sachsischen Hofrath und Ober Bibliothekar. 5 vols, Evo. One set of the above scarce and valuable works, for sale by PERKINS & MARVIN, 114 Washington street. June 29.

QUESTIONS

HE Tenth Volume of Union Questions will be publish-ed in a few days by the American S. B. Union, and or-are now invited. The subject of this volume is the Epis-the Romans, which is divided into forty-seven lessons, ages. Price ten cents. The subjects of the lessons are

. Inscription of the epistle, Rom. i. 1—7.
L'The spostle's affection for the Roman Christians—He as not ashanced of the gospel, i. 8—16.
L'God may be known by his works—The folly and sin of clatry, i. 17—25.

Consequences of forwaking God, i. 28—32.

God will render to every one according to his deeds, if

It is not enough to know the law, ii. 12-20.

Men will not be judged by what they profess to be, ii. 21

The advantages of the Jews, iii. 1—8.

12. Justification is not by works, iv. 1—12.

13. The justification of Abraham, iv. 13—25.

14. Reconciliation by Christ, v. 1—11.

15. The offence by Adam—Grace by Christ, v. 12—21.

16. Newness of life—vi. 1—13.

17. The service and wages of sin and righteomaness, vi. 14—23.

18. Dead to the law through Christ, vii. 1—6.

19. The law is holy, vii. 7—13.

20. The law of God and the law of sin, vii. 14—25.

21. The carual mind and the spiritual mind, viii. 1—8.

22. The flesh and the spirit, viii. 9—18.

23. The redemption of the body—The Intercession of the Spirit, viii. 19—28.

24. The love of God through Christ, viii. 29—39.

25. Paul's sorrow for the Jews, iv. 1—5.

26. The childres of the promise, iv. 6—18.

27. Objections answered iv. 19—33.

28. The tellidress of the promise, iv. 6—18.

29. The believing and preaching of the gospel, x. 10—15.

21. The believing and preaching of the gospel, x. 10—15.

23. The tellidress of the swith in 1—2.

24. The excellence of the wisdom and knowledge of God, xi. 32—36.

25. The tring sacrifice—Difference of gifts, xii. 1—8.

26. Charity, holiness, and spirituality, xii. 9—15.

27. Unity, homility, and peacefulness, xii. 16—21.

28. Daty to reliev, xiii. 1—7.

29. Lave to our neighbors—Holiness of life, xiii. 8—14.

40. Off meats and days—Living and dying to the Lord, xiv. 1—8.

41. True charity, xiv. 9-15.

42. The duty of following peace and edification, xiv. 16-32.

43. The duty of pleasing others—The receiving of the Gentiles, xv. 1-12.

44. The effects of believing—Paul's ministry, xv. 13-19.

45. Paul's ministry, xv. 20-35.

46. Salutations and warnings, xiv. 1-19.

47. Prayers, and conclusion, xvi. 20-27.

Depositrony, No. 22 Court Street.

June 20.

WM. B. TAPPAN, Agent.

VOUTIUS COMPANION.

PUBLISHED WEEKLY, at the Office of the BOSTON RECORDER. PRICE ONE DOLLAR A YEAR, IS ADVANCE,
O'ONTENTS OF NEXT WEEK'S NUMBER.—The Lost
Eye, (With a Picture.) The Tencher's Reward—Concluded. A Boy's Class and a Missionary. A Talk About a
New Heart. Stories to Elizabeth—No. 5. Letters from the
Sandwich Islands—No. 3. The Sharp Corner. Short Hints,
The Last Oath. A wife Effects of Rum. Anacolate of Dr.
Franklin. Fitial Affection. Picty Caused by Infidelity. End
of the Thoughtiess Youth.

June 39.

DEPOSITORY

MASS. SABBATH SCHOOL SOCIETY; March 9. II. CORNHILL, BOSTON.
C. C. DEAN, Depositary.

TO LET, in Dorchester, a Genteel Cottage, near the Rev.
Dr. Codman's Meetinghouse. Inquire at this Office.
A few Boarders can be accommodated, in a small family, near
the same. Inquire as above.

June 29.

THE Young Man's Guide. 12th Edition.

The Young Man's Closet Library, by Robert Philip.
Hawe's Lectures to Young Men.
Mason on Self-Knowledge.
Mason on Self-Knowledge.
Mason on Self-Knowledge.
My Son's Manual; comprising a summary view of the stadies, accomplision of the Self-Knowledge.
The Young Man's Closet Library, Self-Knowledge.
The May last, an indented Apprentice, named John Freeman, aged shout 17 years, left my office, and has not
et and trowsers, with the Self-Knowledge.
The Washington Self-Knowledge.
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Poetry.

CHRISTIAN'S THANKSGIVING.

[From the German of John Mentzer.] O that I had a thousand voices!

A mouth to speak with thousand tongues!

Then, with a heart his praise rejoices,

Would I proclaim in loudest songs, To all, wherever I should be, What 'tis the Long has done for me.

O that my voice might high be sounding Far as the widely distant poles! My blood be quick with rapture bounding,
Long as its vital current rolls,
And ev'ry pulse thanksgiving raise,
And ev'ry breath a hyma of praise!

Be not, my pow'rs, in silence sleeping. Awake! inflame your utmost zeal; Your strength in constant effort keeping, The praises of my God to swell: Soul ! body !-all your might employ Extol the Lonp with sacred joy Ye trees, that in the forest flourish,

Ye trees, that in the forest nourse, Now wave and rustle to his praise! Ye tender herbs, that pastures nourish Your forms with beauty he arrays! Let all your bloom now vocal be, And join the grateful song with me. And yet should universal nature

The strength would still be far too small His greater wonders to unfold. Which all around me I behold. Dear Father ! endless praise I render For soul and body, straugely join'd ;

So richly spread on ev'ry side, And freely for my use supplied. What equal praises can I offer, Dear Jesus, for thy mercy shown?

What pangs, my Saviour, didst thou suffer. And thus for all my sins atone! Nought but thy death my soul could free From Satan, to be blessed with thee. Honor and praise, still onward reaching, Be thine too, Spirit of all grace! Whose holy power and faithful teaching Gives me among the saints a place:

What e'er of good in me may shine Comes only from thy light divine. Who crowns my life with every blessing? Is it not thou, O God of love? Who guards my way when danger's pressing? 'Tis thou, Long Gop of hosts above;

And though my sins thy wrath provoke, Thy patience, Long, forbears the stroke. I kiss the rod, too, unrepining, It purifies,-and thus is shown That Gop still owns me for a son.

And I have oft in life discover'd, With gratitude and glad surprise, When clouds of sorrow o'er me hover'd, Con from them sent my best supplies In trouble He is very near,
And shows me all a father's care.

Why not then, with a joy unbounded, Now in thy steady love abide; Why not, with earthly griefs surrounded Still on in happy triumph ride, And seize on heaven's unfading prize, Where doubts or sorrows never rise No more low vanities regarding, To thee, in whom I find my rest,

I cry,-my heart and soul according My Gop! thou art the highest, best Strength, honor, praise, and thanks, and pow'r Be thine both now and evermore!" Of all thy goodness I'll be singing. Long as my tongue has strength to move;
To thee my grateful homage bringing,
Long as my heart has power to love:

When feeble lips no voice can raise, My dying sighs shall murmur praise Accept, O God, I now implore thee, The meagre praise I give below: In heav'n I better will adore thee When I an angels strength shall know:
There would I lead the sacred choir,
And raise their Hallelujahs high'r. * [N. Y. Obs.

Discussion.

For the Boston Recorder TO REV. DR. OSGOOD, OF SPRINGFIELD, MS "Slavery!" Rev. and dear Brother, "slavery!" was that the word? and that your meaning, in your speech at the late Anti-Slavery Convention at Boston? or was it a slip of the tongue? or the fault of the reporter or the printer, in giving "the substance of your observations" in the last Recorder? Fain would I have it was presented. servations" in the last Recorder? Fain would I hope it may prove a slip of the tongue, of the ear, the pen, the type, of any thing, rather than a slip in your charitable feelings or your judgment in respect to that very large and respectable portion of your clerical brethren, embraced in your remarks. They do abhorslavery, but are not up to the point of abhoring slaveholders. The report represents you as doubting the sincerury or self-knowledge of those among us who profess their abhorsence. hose among us who profess their abhorrence I slavery and their anxiety for its speedy abo lition, but who neither join the abolition socie ty nor strike out a new plan for themselves! This I suppose you will regard as no unfair presentation of the point in question, as conned in the firs The very suspicion of insincerity, or even a want of self-knowledge, in such a matter as this, and from such a man as yourself, and uttered on such an occasion, is no small matter.

The decency of the language, does but give power to the implification. Had the king of power to the implification. Had the king of the self-styled abolitionists, in his anxiety to support his tottering throne, and in his wrath against the Christian ministry and Christian institutions, seen fit, on that occasion, to reiterate his anathemas against all of us who do not join his standard, it would have surprised no one, and might have influenced no one. Compared with a single whisper from your lips, his thunders are powerless. And right glad must some men now be to use your name as an endorser, for the stale and incredible charges of pro-shavery, hypocrisy, &c. against the clergy and others who are found so intractable to his rein. And glad, for one, shall I be, if you shall see fit to put out of their power. he, if you shall see fit to put out of their power thus to use it, by any explanations or contradiction of the report to which I have ventured thus publicly to solicit your attention. This brief and hasty letter may serve as a proper occasion for your doing this, if it should answer no other purpose. I profess myself to be one among the many who may feel themselves justly aggrieved, if suffered to remain under the imputation which I have now mentioned. I am not willing to be regarded as essentially mistaking my own state of mind on such a question as that of slavery; and much less am I willing to be considered by my brethren as not "sincere" in my professed abhorrence of that ineffable evil. And yet I have never joined the abolition society. For even the "A true.

But however uncomfortable such an imputation may be to my feelings and to the feelings of others in the like predicament, there are other reasons of much greater importance, in my view, against such a charge. Some of those reasons I may take the liberty of stating in a future letter. In the mean time, I hope you will put me and other readers of the Recorder right, provided there is any mistake in this matter, without waiting for further reasons from me.

Though extremely related.

ed the abolition society, nor even the "Amer-ican Union;" nor do I intend joining either; nor yet do I expect 'to strike out any new plan for myself?

plan for myself.'

I cannot fairly shrink from the obligation of subscribing myself, as I truly am, respectful your friend and brother, RALPH EMERSON. ectfully. Andover, June 19, 1838

Miscellany.

DEATH OF PRINCE TALLEYRAND.

DEATH OF PRINCE TALLEYBAND.

Events of really greater moment are instantly forgotteo or dismissed at the news that Prince Talleyrand breathed his last on the evening of the 17th of May, in his 84th year. He received absolution, extreme unction, and died in the peace of the catholic church. King Louis Philippe, visited the death-bed of the veteran statesman, whose respect for etiquette and courtly ideas was manifest even in his dying moments. The Prince, on Thursday morning, seeing his great niece, the daughter of the Baron de Talleyraud, who had just taken the first communion, said, "Such is life! There you see its beginning—here its end." He then presented his young relative with a watch.

watch.

The will of Prince Talleyrand has been laid before the President of the Tribunal de Premiere Instance. At the end of his will, which is entirely in his own hand-writing, there is a declaration, also written by himself, in which he exposes the political principles which have guided his conduct under the different governments which have succeeded since 1789. It is said that this declaration, which he ordered to be read to his family along with his he ordered to be read to his family along with his he ordered to be read to his family along with his will, contains some curious exposures on the nature of the political crisis in which he has been called to play a part. This declaration, as well as the will, is dated in 1836. There is also the most complete prohibition made to his heirs from publishing his memoirs, which are, it is said, deposited in Eugland, before the lapse of thirty years from the day of his death, and he orders them to disavow all which may be published in his name before the expiring of that period. He expressed a desire to be buried at Valencay, and concluded his testament with a declaration that he had died in the Roman Catholic faith.

atholic faith.

Prince Talleyrand was invested with most of the Prince Talleyrand was invested with most of the principal orders of Europe. He was a Knight of the Holy Ghost, Grand Cross of the Legion of Honor from its first creation in 1805, a Knight of the Golden Fleece, Grand Cross of Orders of St. Stephen of Hungary, the Elephant of Denmark, Charles 111 of Spain, the Soter of Greece, the Sun of Persia, the Conception of Portugal, the Black Eagle of Prussia, St. Andrew of Russia, the Crown of Saxony, and St. Joseph of Tuscany.

A complete narrative of the life of Prince Talleyrand, would be no less than a secret history of a most important epoch, commencing with the first appearance of the great revolution of July, and ending only with the present time.

ending only with the present time.

Charles Maurice de Talleyrand Perigord, Prince of Benevento, in the Holy Roman empire, was born at Paris, in 1754. He was descended from one Charles Manice de l'alteyand retegord, Frunce of Benevento, in the Holy Roman empire, was born at Paris, in 1754. He was descended from one of the oldest and most illustrious houses of France, which, during the middle ages, were lords of the district of Quercy; and at an early age, as a younger brother, was destined for the church. His ecclesiastical education was formed at the seminary of St. Sulpice, and his talents for public business were already so strongly developed, that in 1780 he was named agent-general for the clergy. In 1788, he was consecrated Bishop of Autun, and the year after was elected deputy of the clergy of his diocese to the states-general. The political career of the prince during that momentous period is well known. Mirabeau perceived the extent of his abilities, and signalized him as one of the most powerful and versatile of the men of genius who then abounded in Europe. In 1790 he was named president, and in the same year officiated at the altar in Champ de Mars on the day of the national federation. It will be remembered that the Euglish administration under Mr. Pitt, after favorably receiving the French envoys, subsequently ordered them to leave the country within 24 hours. M. D. Talleyrand returned to Paris, the day after the famous 10th of August, and was indebted to Danton for a narrow escape from assassination. He then left France for the United States and remained there, engaged, it is said, in commercial speculations, till 1726, when he was recalled by a decree of the convention. In 1797, after the 18th Fructidor, he was appointed minister of foreign affairs, and supported with the most imperturbable sung froid the attacks made against him by all parties. Two years afterwards the 18th Brumaire occurred. Napoleon became first consul, and M. de Talleyrand continued as foreign minister. On Napoleon becoming emperor in 1806, he was clevated to the rank of Prince of Benevento, and grand chamberlain of the emperie. He disapproved of the emperor's aggressions in Spair; and in he was elevated to the rank of Prince of Benevento, and grand chamberlain of the empire. He disapproved of the emperor's aggressions in Spain; and in 1814 was appointed president of the provisional government of France, until the arrival of the Count d' Artois. We need hardly remind our readers that he was French commissioner at the Congress of Vienna, and that on the final return of Louis XVIII., in 1815, he resumed the portfolio of foreign affairs, as president of the council, but resigned before the end of the year, from his disapprophation of the tendencies of the dent of the council, but resigned before the end of the year, from his disapprobation of the tendencies of the government. From this period he remained near the person of the sovereign in virtue of his title as chamberlain, and ultimately became the leader of the opposition in the chamber of peers. The revolution of 1830 found him, though advanced to a venerable age, not too old for the service of his country, and he proceeded to London as ambassador, where he remained till 1835. After this time the prince has rested under the shadow of diplomatic laurels, ample enough to include within their branches the treaties of Amiens, of Luneville, and of the quadruple alliance. His death and his reconcilement with the church we have just witnessed.

From the Hampshire Gazette. FROM A TRAVELLER'S NOTE-BOOK. Mr. Editor,-If you deem these brief notes

Mr. Editor,—If you deem these brief notes from my journal worthy of a place in your paper, you are at liberty to insert them.

St. Louis, Mo., May 5.

Arrived here this afternoon. Fare through from Springfield, Ill., \$7,00. This city is situated on the right bank of the majestic Mississippi, about twenty miles below the mouth of the Missouri river. It has a safe and commodious harbor. The wharf is 150 feet wide, and most of it is payed.

rost of it is paved.

The revenue of the city amounts to more than \$40,000 annually. In the vicinity are in-exhaustible beds of bituminous coal. The ex-ports are furs, lead, iron, hides, beef and pork, whiskey, hemp, tobacco and corn. Population from 14 to 16,000. Missouri is a slaveholding from 14 to 16,000. Missouri is a slavenoiding State. All admit that the system of domestic servitude is unpropitious in its influence, both on the master and slave; and that it is a prolife source of moral pollution. But I turn from this picture—it is too revolting. The site on which this city stands was selected in 1763, by Mr. Leclade, for the purpose of establishing a trading post with the Indians of the Upper Missouri and Mississippi, and the lines for a town were drawn the succeeding year by the same which was called St. Louis year by the same, which was called St. Louis oy the same, which was content mon-nor of St. Louis XV., the reigning mon-This same year St. Ange of arch of France. This same year St. Ange of France arrived here with a body of troops, and assumed the powers of government. Until the final transfer to the United States, it was considered the capital of the whole country designated by the name of Louisiana. Commercia operations were carried on by means of keel-boats and barges, till 1817, when the steamboat General Pike made its appearance. From this time, St. Louis increased rapidly in extent and power. Agriculture is now carried on with energy and success. The mineral wealth of the country has been brought to light. of the country has been brought to light. There is a system of internal improvement in contemplation, and if prosecuted successfully, the whole of this region will soon teem with industry and life. The southwestern part of the State is fertile in soil, and rich in almost every mineral. Iron, lead and copper are found in beds which are said to be inexhausti-

Monday morn.-Passed the Sabbath in St Louis. Heard Rev. Mr. Bullard, formerly of Boston, Mass. preach. A colony have recently gone out from his church, and are building up corder right, provided there is any mistake in this matter, without waiting for further reasons from me.

Though extremely reluctant to appear before the public on any part of this vexed question of slavery, yet as I address you by nume,

like a mist from the ocean, and threatening t darken and subjugate our whole land? Board in St. Louis, \$1,25 a day.

Took passage Monday morning in the splen-did steamboat, 'A. M. Phillips,' for Ports-mouth, Ohio, the termination of the Ohio Ca-nal, 850 miles, fare, cabin passage, including board, \$15.00 board, \$15.00

Arrived at Louisville, Ky. Tuesday evening, Arrived at Louisville, Ky. Lucsaly evening, 8 o'clock—uncommonly quick. This is also a slave State. Two gentlemen were killed and robbed in this city this week. Was told that it is very unsafe to walk the streets after dark. Population 25,000.

Arrived in Cincinnati Thursday morning, 5

o'clock. This is one of the most beautiful cities I have ever visited. The buildings, es-pecially those designed for public purposes. and those owned by men of wealth, are costly and magnificent. But drunkenness, that vice which has threatened to break down the pillars of our government, and destroy morality and order in all the land, is extensive here. Howorder in all the land, is extensive here. However, temperance societies are doing much. The temperance ticket was carried in the last election by a lurge majority. Good people are trying now to destroy the license system. God speed them in their work of love! This city has been settled 40 years, and has now a population of 40,000. Left this port 2 o'clock, P M. A passenger very sick on board. Found his name to be Fitzgerald. He was an officer his name to be Fitzgerial. He was an officer in the U. S. army. He was a noble looking man. His spasms were very frequent, and awfully severe. He was landed at Maysville, Ky. in the night; was no better; probably died before meaning.

before morning.

Arrived at Portsmouth, Saturday morning.

This is a very pretty and flourishing village.

Population, 2,000. Passed the Sabbath here.

Left Portsmouth Monday morning, on the
Line Boat Indiana, for Cleveland, Ohio. Fare through, including board, 309 miles, \$9,00.— This Canal was completed eight years ago; runs most of the way as far as Chillicothe, parallel with the Sciota river. There is considerable business done on this canal. One thousand boats are running this season. The line boats are usually six days in going through to Cleveland. There are 155 locks on the caual.—Was much interested in a conversation with Capt. S. J. Carley, native of Derby t. He was cast away upon the deserts of ahara, Africa; was taken captive by the na-Sanara, Africa; was taken captive by the natives, and sold into slavery, for seven camels, five blankets, and nine brass kettles; was redeemed by Rev. Mr. Welshire of England, for \$900.—Three days and three nights he took nothing into his mouth. The first he obtained was snails to eat and water to drink. T latter was from a well wherein a dead man h lain several days. He was not allowed to drink until all the camels had drank a full sup-ply. He said he was treated vastly worse by the women than the men. Their slaves they call Christian dogs, and believe they have no can correct new more than their women. The fe-males themselves think they have nothing that will survive the body. The women are never allowed to approach their husbands except on their knees, or to speak to the male sex, other-wise than with the head and face covered, and kneeling. The women have large mouths, thick lips, and very high foreheads. In dressing their hair, they bring it over the top of the head in three thick rolls, joining in front in a head in three thek rolls, joining in holigo and point, and thickly plastered with indigo and bees-wax; behind the point, it is wiry, very finely platted, and turned up like a drake's tail.

YOUNG MEN.

The following article from the Watchtower, contains a suggestion which we deem of great importance to any who may desire to do good. Our streets are filled with young men on the Sabbath, who only need some kind and judicians Christian firmt to ack them by the head. cious Christian friend to take them by the hand, and lead them to a place in a Bible Class, or to the house of God. If they were thus intro-duced, large numbers, without further efforts, would regularly attend these means of grace, and many, doubtless, would be brought to a knowledge of the truth and the way of salva-tion. It has been tried, found successful, and as a consequence of it, there have been introduced into one church in this city, not less than four hundred young men. We advise our our hundred young men. We advise our Christian friends to make a trial, and we promcarristan trends to make a trial, and we promise, nay, the promise of God is, that they, in thus supplying the spiritual wants of others, shall themselves be supplied more and more abundantly, with the Spirit of grace and the consolations of the gospel.—Philadelphia Obs.

SOMETHING WORTHY OF IMPATION.

We understand that an addition of nearly one hundred scholars has been made to the Sunday School connected with the Temple Sunday School connected with the Temple street church in this town, (Newburyport.) We are happy to add, that a large proportion of the number are young men. This has been accomplished by the efforts of the pastor, assisted by private individuals belonging to his church and controlled the second controlled to the second church and congregation. In our opinion, this is going to work in the right way. It is acting upon the principle, that prevention is easier and better than cure. We have always liked the Sunday School. It is a quiet, unobject the trusive mode of doing good. It employs the minds of the young on the high and holy themes of religion, during hours which would otherwise, very probably, be spent in idleness or in

ugh the character and operation of Sun-A nough the character and operation of Sun-day Schools are unostentatious,—still their in-fluence will be fell—though silent and unseen like the dews of heaven. Let the pastors and individuals of other societies imitate this wor-thy example and page to a specification the thy example, and many now wandering in the paths of sin, saved by their influence and efforts, will hereafter call them blessed.

A DAUGHTER'S LOVE.

Sometimes I was conscious of gathering roughness from the continued conflict with pas-sion and prejudice, and that the fine edge of the feelings could not ever be utterly proof the feelings could not ever be utterly proof against the corrosions of such an atmosphere. Then I sought my home, and called my bird of song, and listened to the warbling of her high, heaven-toned voice. The melody of that music fell upon my soil like oil upon the troubled billows—and all was tranquil. I wondered where my perturbations had fled, but still more that I had ever indulged them. Sometimes, the turmoils and fluctuations of the world threw a shade of dejection over me—then it was her pride to smooth my brow, and to restore its smiles. Once a sorrow of no common order had falten upon me—it rankled in my breast like a dagger! soint—I came to in my breast like a dagger's point—I came to my house, but I shunned all its inmates. I threw myself down in solitude, that I might threw myself down in solitude, that I might wrestle alone with my fate, and subdue it—a light footstep approached, but I heeded it not. A form of beauty was on the sofa, by my side, but I regarded it not. Then my hand was softly clasped, breathed upon, pressed to ruby lips. It was enough. I took my daughter in my arms, and my sorrow vanished. Had she essayed the backneyed expression of sympathy, or even the usual epithets of endearment, I might have desired her to leave my presence. Had she uttered only a single word, it would have been too much, so wounded was my spirit within me. But the deed, the very po of tenderness, breathing, not speaking, melted the winter of my discontent.' Ever was she endued with that most exquisite of woman's perfections, a knowledge both when to be si-lent, and where to speak; and so to speak, that the frosts might dissolve from around the heart she loved, and its discords be turned to harmony .- Mrs. Sigourney.

We see ambitious men study to accommodate themselves to the humors of those by

n they hope to raise themselves; and shall we not study to be like Christ; by whom we hope to be advanced, nay, already, as it were, sitting with him in heavenly places.

BLINDNESS.—I saw a blind man, the other day, let fall a piece of money. He felt after it a long time with his cane, but did not touch it, He reached too far off—he reached beyond it. It lay near his feet. A person passing by him, seeing it, told him where it was—he picked it up, wondering that he had not found it sconer. I thought of the men whose eyes are blinded by the god of this world, seeking happiness where it is not to be found, reaching a great way af-ter it in vain, not knowing that the gospel of Christ brings it, and lays it at their feet. [Watchman.

WHO SHOULD PAY THE PIPER?-With whom Who should pay the Piper?—With whom does all the crime, pauperism, and expense attending the use of intoxicating drinks, as a beverage, rest? With the water drinker? Who will assert it? If not with him, who then? I answer, with the moderate drinker of those vile compounds with which our country is flooded, and all but destroyed. With him rests all the responsibility, nor can be rid himself of this disgraceful responsibility, unless he dissolves his copartnership with them. The water drinker can visit our state prisans our water drinker can visit our state prisons, our water drinker can visit our state prisons, our jails, our poor-houses our insane hospitals, our orphan asylums, and penitentiaries, and can feel for the desolation brought upon their inmates—but can say, with truth, "None of these are from that band of cold water drinkers, to which, thanks be to God, I belong." But can be say, I am equally clear of the expense? O! no: here he comes in for his full proportion. no; here he comes in for his full proportion.
All the inmates of these places of wo, come from the army of temperate drinkers. The temperate drinkers furnish the material for these houses of wretchedness. Why then should they not pay all the expense? Cold water drinker, look to it; stand for your rights; let the tax fall where it should fall, to support the drunkard and his wretched children [Am. Temp. Jour.

A PROMPT REPLY .- After the revocation of

the famous edict of Nantz, when the Protes-tants were persecuted in every part of France, an English ambasandor demanded of Louis XIV. the liberty of all those who were sent to the galleys on account of their religion. "And what," answered the royal bigot, " would the king of England say, were I to require the release of all his prisoners in Newgate?" "Sir," returned the ambassador, "the king, my master, would immediately comply with your requisition, if your majesty interposed for them, not as malefactors, but as your brethren."

[T. B. of Winsted.

A FAIR OFFER .- Make, says Dr. Franklin, an estimate of all you owe, and of all that is owing to you. Reduce the same to a note. As fast as you collect pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently and be industrious; waste no idle, moments; be very economical in all things, discard all pride, be faithful in your duty to your God, by regular and hearty prayers, morning and night; attend church and meeting regularly every Sunday, and do unto all men as they should do unto you. If you are too needy in your circumstances to give to the poor, do whatever else is in your power for them, cheerfully; but if you can, power for them, enserting; but if you can, always help the worthy poor and unfortunate. Pursue this course diligently and sincerely, for seven years; and if you are not happy, comfortable, and independent in your circumstances, come to me and I will pay your debts.

THERE IS A PASSAGE THROUGH THE ROCKY MOUNTAINS, so gradual in the ascent and descent, that the traveller would not know it, except from the air becoming cooler, and the perpetual snows both on the right hand and the left, elevated many thousand feet above him—in some places ten thousand. It varies in width from 5 to 20 miles; and following its course, the distance through the mountains is about 80 miles, or four days' journey. There would be no difficulty in constructing a rail road through this valley.

GEMS FOR CHRISTIAN MINISTERS. NO. XXIV. Selected for the Boston Recorder.

It is a sad thing, when a sermon shall have that one thing, the Spirit of God, wanting in it.

We cannot but doubt the genuine tone of healthful spirituality, without an industrious habit.—Bridges.

If any thing but usefulness will satisfy us, I

do not wonder that we are not useful.

[T. Scott.

The Lord is to make use of me as he pleas-

eth.—Boston.

The man who can pass days in listening to folly and profanity, in the company of the rich, cannot stoop to converse with the poor on the concerns of the soul, and the difficulties of their lowly state.—Dr. Macgill.

Too close a thread of reason, too great an abstraction of thought, too sublime and too metaphysical a strain, are suitable to very few auditories, if to any at all.—Burnet.

A cold delivery of common place matter does not touch the heart .- Christian Observer. A minister who lives an idle life may preach with truth and reason, or as did the Pharisees;

but not as Christ, or as one having authority Some think they cannot be faithful, unless they are furious: whatever merey may be in their message, there is none in their delivery.

It has been observed of LUTHER, by ME-LANCTHON, that "Whatever he said went to the heart, and in a wonderous manner penetra-ted the minds of men."

A CARD .- Mu. and Mus. L. R. EASTMAN would grateful Action—Mr. and Sacs. L. R. Exercise within granuly acknowledge the receipt of certificates of their life membership of the American Fence Society, given in consideration of Free Deformance of the Control of Christian Society, Sharon, Mr. the smaller of Heaven rest on the contributors, and the Society whose interests they would promote. Sharon, June 12, 1858.

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A WEEKLY PAPER FOR YOUTH.

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This paper commenced in June, 1897, and has had a steady increase of subscribes ever since.

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admitted take the Potter's Companion—gast it is acapted to test inset of all Eenagelical denominations.

The Publisher of the Christian Watchasaa, a Baptist paper, published in Boston, when he discontinued the Juvenile Watchasaa, recommended the Youth's Companion to his subscribers in its stead, in the following terms:

The Companion is a paper which we can moot heartily are companion to a paper which we can moot heartily of the companion is a paper which we can great amount of accellent reading, designed a clusively for children and youth. Our regret, therefore, at taking leave of our juvenile readers is greatly diminished, by the consideration that we are able to recommend to them, as a substitute for the Juvenile Watchasaa, a work which so fully meets our approbation.

From the Editor of the Caristian Witness. on Existenced paper.

Watchman, a work which so fully meets our approbation.

From the Editer of the Christian Witness, on Episcopal paper
We have received from the publisher. N. Willis, No. 11
Cornhill, a bound volume of the Factiv's Companion. We have
examined its pages with some attention, and feel disposed to
say that we consider it a well-conducted paper, and calculated
both to please and instruct the young mind.

From the Editer of Zion's Heradi, a Methodish paper, published in
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YOUTH'S COMPANION.—A weekly newspaper for youth; and
the best with which we have ever become acquainted. We
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a parental watchfulness which it exercises over the minds of
its youthful readers. It mast therefore be a sultary and
timely assistant to parents, who certainly need every such aid
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they can command.

From the Elitor of the Now Hompshire Observer, a Congregational paper, published in Concord, N. H.

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The Youth's Companies.—This is a world-

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